

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

CONFESSION IN THE CHURCH OF ENGLAND.

A DECLARATION on the subject of confession and absolution has been put forth by Dr. Pusey and several other priests of the Church of England, which will be held by the British public as possessing not a little significance. It was drawn up, no doubt, mainly by the Doctor himself, in view of "the serious misapprehensions as to the teaching of the Church of England on the subject of confession and absolution which are widely prevalent," and it declares what the signatories hold and teach thereupon, "with special reference to the points which have been brought under discussion." We cannot undertake to present even an outline of the argument by which they reach their practical conclusion. But the conclusion is as follows:—"While, then, we hold that the formularies of the Church of England do not authorise any priest to teach that private confession is a condition indispensable to the forgiveness of sin after baptism, and the Church of England does not justify any parish priest in requiring private confession as a condition of receiving holy communion, we also hold that all who, under the circumstances above stated, have claimed the privilege of private confession are entitled to it, and that the clergy are directed under certain circumstances to 'move' persons to such confession." This statement of the authorised teaching of the Church of England is sufficiently cautious, but, doubtless, it will answer the main purpose for which it was made. "'Tis not so deep as a well," as Mercutio said of his wound, "nor so wide as a church door; but 'tis enough, 'twill serve." Dr. Pusey's declaration does not carry with it any legal authority; it is not the decision of any recognised tribunal; it may not even be a correct interpretation of the meaning and spirit of what is contained in the formularies of the Church in relation to the subject-matter under discussion; but there can be little doubt that to a very numerous section of the English clergy it will carry with it a high moral sanction of the practice of private confession; and, under cover of such sanction, it may be reasonably anticipated that the practice, now comparatively exceptional and rare, will become common.

Very little hope can be placed by the objecting laity of the Church of England in the resisting force of the episcopate. For, in the first place, the members of the Bench are not themselves by any means free from the taint sought to be got rid of. Even those of them who dislike the revival of this Romanising practice seem to be aware that it has its roots in the Liturgy of the Established Church, and that it is far easier to talk of authoritatively suppressing it than to take practical measures for so doing. The Bishop of Peterborough, in a letter recently forwarded to Mr. James Holt, M.P., in reply to some resolutions passed at a public meeting in Leicester condemnatory of confession, professes that he is deeply sensible of the evils and dangers of the doctrine and practice denounced by the meeting, and is as much opposed to the introduction of them into the Reformed Church as any of the persons who had memorialised him can be; but he submits, in reply, that the powers at present possessed by the bishops of the Church for suppressing any practice whatever are very limited, and he calls attention to the especial difficulties which beset any attempt to suppress "an erroneous practice" of "confession in a Church which distinctly sanctions a certain kind and amount of confession, but which has not defined with anything like legal precision the limits which separate the practice which she sanctions from that which she rejects." He states, further, that "under the existing state of discipline in the Church he does not believe he has the power to suppress the practices complained of, but, should such large power be hereafter granted him"—an increase of authority which it is evident he does not anticipate—"he is prepared to use it fairly and impartially in requiring from all alike over whom he has jurisdiction obedience to the laws of the Church of England."

It must be admitted on all hands, we think, that the present state of affairs in the Church of England is highly unsatisfactory, involves a menace of a great and increasing danger, and, so far as can be ascertained, can be reached by no remedial means at the disposal of the Church Establishment. Here is a particular practice associated with a priestly doctrine which it is not too much to say an immense majority of the English people hold in abhorrence. The germinal principle of both the doctrine and the practice is embedded in the formularies of the Church of England, and it seems impossible, under the modern resuscitation and growth of sacerdotalism in the Church, to prevent the expansion of those germs into a fruit-bearing plant. What can be done? The Church itself is far too divided to admit of any hope of revising the liturgy. The bishops cannot, if they would, suppress what they are well aware is sanctioned by the standards of the Church they are called upon to govern, nor is it by any means certain that they would do so even if they could. An appeal to Convocation, as now constituted, would obtain no favourable response, and, even if it did, could conduce to no corresponding action. Parliament alone has adequate authority to interpose, but Parliament instinctively recoils from any proposal of ecclesiastical reform. The matter, therefore, must be left to take its chance. The laity of the Church, however much they hate the doctrine and practice of auricular confession, however greatly they

may fear them, have no choice but to stand by and witness the sure growth, amid all their idle protestations, of that which they detest. Their hands are bound; their will is impotent; their outcry will be disregarded. They have surrendered themselves to an ignoble bondage, and no way of escape is open to them from consequences which, both as patriots and Protestants, they contemplate with deep apprehension.

This is one of the unforeseen and inconvenient results of what is usually described as the union of the Church with the State. It need not, perhaps, have been just what it is, but it can hardly be considered an unnatural development of the principles of the State-Church system in connection with the historical circumstances which have helped to mould it. The standards of the Reformed Church, owing to the political influences dominant at the time when they received the sanction of the Legislature, were the outcome of compromise. There has always been, in consequence, a strong tendency in the English clergy towards sacerdotalism, checked now and again by national antagonism, but ever reviving and putting forth assumptions limited in their extravagance mainly, if not exclusively, by the public spirit of the age. These assumptions, unfortunately, find support in the authority of law, and in that temporal maintenance which the clergy of the Church of England derive from legal provision. Left to themselves, these assumptions would soon be worsted by the intelligence of the people; but clinging, as they do, to a great historical institution under the sanction of the State, like ivy upon the walls of an ancient fortress, they obtain a support and spread themselves over an extent of surface far greater than could be accounted for by their own inherent vitality. It is a very curious and suggestive fact that, in this day of boasted enlightenment and of spreading intellectual and scientific culture, the sacerdotalism of the Church of England is as pretentious, as bold, and nearly as successful, as ever it was in the time of Archbishop Laud. One reason for this, doubtless, is, that the Church is wholly without discipline, and that everybody in it, with the exception of the laity, which ought to constitute it, "does as seemeth good in his own eyes."

There is but one way out of this confused and lawless state of ecclesiastical affairs. We must have Disestablishment—or must lose as a nation our Protestant character and spirit. It is clear to every thinking man in the kingdom that we are going rapidly back to the position from which we started at the period of the Reformation. Nothing, indeed, but that love of truth and independence which is cherished by the laity of England, whether in the Church or out of it, stands between the people of this country and a formal submission to the Roman See. To that point the ecclesiastics of the Established Church are, either unconsciously or designedly, guiding the flocks committed to their charge, and, if things go on as they have done for the last twenty years, there seems to be a prospect that the nation will wake up some fine morning and find itself under the authority of the Holy Father. For ourselves, we have little apprehension that such will be the final result, because we are fully persuaded that, when the danger is clearly discerned, the alternative of disestablishment and disendowment, however reluctantly, will surely be adopted.

MAX MÜLLER AT WESTMINSTER ABBEY.

WE have to thank the authorities of St. Paul's Cathedral and Westminster Abbey for some recent innovations, which may be regarded as contributions towards the solution of a somewhat perplexing problem, viz., what use shall be made of the cathedrals when the Church which has now exclusive possession of them ceases to be established?

In both edifices there have within the last two years been performances of sacred music, not substantially differing from those which take place in Exeter and St. James's Halls. At St. Paul's there have been courses of lectures by canons of the cathedrals, on such topics as Buddhism, and the social life of modern times. The Dean of Westminster, it must have been observed, has been quick to offer a resting-place within the abbey walls to the remains of literary and other public men, without much regard to the *religio loci*, and has in other ways tried to popularise the abbey, by departing from venerable capitular conventionalities. Now he has gone a step further, and while at St. Paul's lectures have been delivered on secular subjects, he has allowed a secular person to lecture on a subject essentially religious.

The occasion was the "Day of Intercession" for the success of Christian missions, which was observed by various sections of the Christian church on Wednesday last. There had previously been a special service in the abbey, with a sermon by the dean, and in the evening Professor Max Müller delivered a lecture in the nave. Care, we are told, was "taken to give the lecture a character distinct from that of the cathedral services." And further—"The choir did not attend; the dean and other of the cathedral clergy present wore only the college gowns and hoods, so that the assembly had rather the character of a meeting than of a congregation. Bishop Heber's hymn, 'From Greenland's Icy Mountains,' was sung before, and the 100th Psalm after, the lecture, and the dean brought the service, or the meeting, to a close by pronouncing the blessing."

Notwithstanding these precautions, murmurs are already heard in certain ecclesiastical circles at this new "scandal"; the *Church Herald* affirming that nobody not in holy orders of the Church of England can legally minister in a church, and "preaching or lecturing comes under the head of ministering," and wanting to know what the bishop of the diocese and the primate will say, and whether "chaos and disorder are to ensue?"—whatever that may mean. Even the *Times* seems to be almost awe-stricken at the temerity of both the dean and the professor; stating "that a layman should lecture in Westminster Abbey will appear to many to be very singular," and that it is "most certainly a significant and remarkable occurrence." Equally strange is the fact that Professor Müller was not struck dumb by his own audacity; but "seemed to feel no nervousness in his new position, and stood up at the lectern and read his discourse as clearly, composedly, and effectively as though he was to the manner born."

To us, however, the most astonishing thing is that such an incident should be a novelty, and be regarded as a serious and portentous innovation. There is not, we believe, a single Protestant community in England which would regard the appearance of a layman in a place of worship, to discourse on Christian missions, as an extraordinary, or doubtful act. Even Church-of-England laymen are invited to speak on missions in school-rooms and halls; but that they should do so in the consecrated buildings of that Church excites wonder in some quarters and indignation in others.

We say in some quarters, and we may add the expression of a belief that they are almost exclusively clerical quarters, and further, that they are the same quarters from which proceed the most strenuous protests against the performance of Nonconformist burial rites in parochial churchyards. With the exception of some of the Broad Church party, almost the whole clerical body are united in striving to keep both church and churchyard to themselves.

Their motives, to some extent, differ. In the case of the High-Church party it is sacerdotalism which lies at the bottom of this jealousy of intrusion—whether on the part of lay Episcopalians, or Nonconformists of all kinds. This section of the clergy regard themselves as a sacred caste—the sole possessors of certain Divine gifts, transmitted in the line of an imaginary apostolical succession, and gifts which they alone ought to, or can, dispense. If they believe what they profess, we do not wonder at the horror with which they regard any acts which set at naught their pretensions; and, if they profess without believing, we can understand their simulation of a horror which

they do not feel, as a means of maintaining their priestly assumptions. The other sections are simply the champions of a monopoly, which, probably, they consider to be needful for the maintenance of clerical influence and usefulness; or which is too agreeable to be parted with without a struggle. They call for lay co-operation; but it is with the distinct understanding that the co-operation is to be limited to work without the walls of the church; or that, if any lay voice is to be heard within, it is to be confined to chant and psalm, and not used for the instruction which, it is assumed, can be effectually imparted only by duly ordained instructors. An episcopalian layman, or a Nonconformist minister, may have the gifts and graces of an apostle; but while every other pulpit, and every lecture-hall, in the kingdom may be open to him, and he may through the press exercise the most powerful influence, he is rigorously excluded from pulpits in which intellectual weakness and spiritual dulness may reign supreme.

It would be useless to argue with the clerical supporters of the existing system. If it were possible to convince them against their will, they would "be of the same opinion still." Ecclesiastics, as a body, are not in such matters very amenable to reason; while those of the English Church are the least likely to be persuaded into an abandonment of any pretensions which affect their personal power and dignity. But is it a hopeless anticipation that the time will come when the laity of the Church of England will deal decisively, if not roughly, with a monopoly which is humiliating to themselves and injurious to the clergy? If they had a profound respect for their clerical teaching, and a high appreciation of their teachers, we should be less surprised at their tame acquiescence in what would not be endured by the laity of any other Protestant Church. It is, however, notoriously otherwise. As a rule, no preaching is so little cared for, and has so little practical influence on the hearers, as the preaching which prevails in the majority of Church of England pulpits. Nothing is more common on the Monday then unconcealed contempt for the ministrations of the Sunday; and that is one reason why male attendants in so many episcopal churches are so few, and their attendance so fitful. Church-going is respectable, and, therefore, there are so many church-goers; but it does not prevent complaints of clerical incapacity, and clerical unreasonableness, however little disposition there may be to find a remedy.

We think it likely that lay impatience of new clerical assumptions will before long extend to some of the old assumptions, which have hitherto never been questioned. Resistance to sacerdotalism will, we hope, not be confined to anti-confessional meetings and school-board elections; but will assume a more searching and comprehensive shape. The clerical protests already raised, and which will be echoed and re-echoed for weeks to come, against Max Müller's lecturing in Westminster Abbey will be very useful if they help to bring the English people to the conclusion that it is high time to sweep away restrictions based on principles essentially false, and which enfeeble both the spiritual and the intellectual life of the nation.

ECCLESIASTICAL NOTES.

In the Pope's present Encyclical Letter, the full text of which was published in the *Times* of yesterday, we see no improvement upon the Encyclical of five years ago. Age and misfortune have, on the contrary, rather embittered the feelings of Pius IX., and this fulmination of what may be paradoxically termed Christian hate, surpasses all others in the virulence of its temper and its language. The Pope confesses to "grievous and bitter sufferings," and that even "of late matters have reached such a pass that death itself seems better than life amid such storms." He has seen what he thought "could never come to pass," the reference being to "the woes" of Rome, and of the whole of Italy. Next, the Cantons of Switzerland have revolted from his rule, upon which, and after describing what has taken place, the Pope delivers his anathema. Worst of all, however, are the "grave wrongs" inflicted upon the Catholic Church by the Prussian Government, every one of which is carefully, and we may add very truthfully, enumerated. Here, "the holy Church of Christ is now in mourning, stripped of its every right, is exposed to hostile powers, which threaten its final destruction, for the new legislation reaches to the point of rendering the life of the Church impossible." The Pope throws back upon the German Empire the charge of being the cause of the present strife. So, he has read with "sorrow of mind" the recent letter of the Emperor of Germany—a letter as

"cruel as unlooked for;" at the same time he supports, in the most solemn language, the position taken by the Ultramontane German ecclesiastics. Then follows a specific recapitulation of the wrongs done to the Catholic Church by the German Empire, and an excommunication of the Old Catholics, Bishop Reinkens being mentioned by name. He and all his followers are "excommunicated, under anathema, separated from the communion of the Church, and to be reckoned among those whose fellowship has been forbidden to the faithful by the Apostle." Even in America the Pope sees increased signs of hostility to the Church. All this is assigned to "the craft and conspiracy of the sects," who are the "Synagogue of Satan." Then follows a solemn adjuration to "the faithful," which no one can read without some feeling of respect, if not of reverence. It is somewhat mournful in tone, as might be expected, but it is full of courage and faith. Yet all through we seem to read "between the lines," that the Church of Rome is coming to its end. It is singular that not a word is said about England, over whose coming conversion a psalm of joy was once sung, and that the Ritualists, who would give anything for a notice from a Pope, are altogether left out "in the cold." The Encyclical, as will be gathered, is an honest document, and one which most Protestants will be glad to see.

From the Pope we descend to the Archbishop of York, who has been speaking against the Liberation Society at the Oddfellows' Hall, Middlesbro'. The Archbishop was jocular. He said:—

I see to-day there is a society going to improve a neighbouring town, called the Liberation Society; it is going to find liberty for somebody—nay, I found on reading a little further, it is going to find liberty for me. (Laughter and applause.) I am exceedingly obliged to it for its excellent intentions; but it sets out with propositions I cannot consent to. By way of procuring my liberty, it is going to demonstrate by the most convincing proofs that the clergy of the Church of England are paid by the State, but I say they are not. (Applause.) And upon that point I want to join issue with my friend, because it is very important for me, mind you, coming here, as it were, once for all, that I should make my case out as your well-wisher, and I don't want to come here as though I wanted to justify myself for existing from the taxes that are gathered from the poor. Nothing of the kind takes place. Any man, whoever he is, may go on saying so from this till next Christmas, and the whole thing will still remain as it was. The endowments of the Church of England are gifts from men who are gone, and if ever they are confiscated, it is not into the pocket of the working men that the profits will go, but they will be divided amongst the rich—those who are able to buy, and the only difference will be, I think, that the property then will have far fewer duties attached to it than it has at present. (Applause.) At present there is marked upon it the solemn and sacred trust of the Church, and the worst enemy of the Church of England would not deny that she has been, in a great measure, the friend of the poor, and that when there is a honest, good clergyman in every parish, there is a friend of the poor, to whom the poor may turn with reasonable expectation that he will act for their welfare, and think for them, and love them. (Applause.) However, in spite of all that, my friends want to liberate me, and I don't want in the least to have that sham liberation. In this case, how does the State control us, and we are to be delivered from the control of the State! How does the State control us? I am here to-night without the slightest instruction from authorities in Downing-street, and there are also the mission preachers who have come from far, without the slightest incentive from that high quarter, and we have come to talk to you about God and eternal things, and we may talk till the end of the year, and nobody will interfere with us in the slightest degree; and I may spend the whole of my strength, as many of my brethren do, in working amongst the poor, and preaching the truth, and they say what they like, and do what they like, for the interests of men; and provided they satisfy their own consciences and are approved by the consciences of those to whom they minister, the State has nothing to do with them, and will not interfere with them in the slightest degree. (Applause.)

Then, the Archbishop declared that there had never been a more tolerant Church in Christendom—which subject, by-the-by, we are glad to see is to be treated in one of the new tracts of the Liberation Society—and enlarged upon his conceptions of Christian liberty.

A layman can sometimes teach a cleric, and it is odd that just as we should have read the Archbishop's speech, we should come across some proceedings of the English Church Union at Swanmore, Isle of Wight, reported in the *Church Review* of last week. Amongst the speakers was Mr. W. A. Glynn, chairman of the Isle of Wight branch, who spoke on tithes. After referring to the Jewish system, Mr. Glynn said:—

Passing from the Old to the New Testament, we do not find tithes ordained by Jesus Christ. On the contrary, it appears to me that alms-giving and free-will offerings are laid down for us, and such was the case till the fourth or fifth century, when the laity began to set aside a certain portion of their income to be devoted to the service of God, and this was generally termed tithes, although not approaching a tenth of their incomes. It was in the sixth century that ecclesiastics in council, by means then in their power, made it a law that the laity should give a full tenth to the priests, and this the priests enjoyed till the eighth century, when the laity recovered a portion of the tithe, but eventually

either applied it to founding religious houses or other holy works, or restored it to the priests. Tithes are first mentioned in England about the year A.D. 750, as appears from the Canons of Egbert, Archbishop of York. About A.D. 786 the payment was enjoined by two kingdoms of the Heptarchy. Charlemagne established tithes in France, A.D. 778, and divided tithes into four parts, to maintain—(1) the edifices; (2) the poor; (3) the bishop; (4) the priests. In A.D. 794 Offa, King of the Mercians, made a law giving to the priests the tithes of his kingdom, to atone for the murder of Ethelbert, King of the East Angles. We also find them mentioned in the reign of King Alfred. Since then, for the last nine hundred years, it has been the custom to pay tithes in some form or other. Undoubtedly it is an ancient custom; for it was the custom even amongst heathens to pay tithes, as Xenophon and other writers inform us. So much for the early history of tithes, which are in the present day the law of the land, made by kings in some cases, and probably in all cases consented to or submitted to by the people. But I cannot acknowledge tithes as a Divine law; rather I am of opinion that our Lord has charged us not to be content with giving a mere tenth in all cases, but that we should give alms and free-will offerings according to our means and opportunities as largely as possible. Tithes I consider a great hardship in many instances, and objectionable as being legally levied, just like a tax, on one particular class of property—viz., landed property only."

Dr. Platt Wilks followed Mr. Glynn, and we find him saying:—

In their present form in this country tithes are a charge on the land, merely varying slightly according to the fluctuations of the corn market. The wealth of a nation is generally estimated on such a basis as being fixed and permanent, and hence land has been adopted as the standard of property and assessed for tithes. No owner or owners in bygone days had the abstract right or power to burden the land with this charge for ever; it only prevails by tacit consent of succeeding generations who have sanctioned such appropriation, "*Mancipio nulli datur, omnibus usu.*" We, by our representatives, can divert it to any other purpose which we think will better conduce to the public weal.

Dr. Wilks added:—

Among other charges, the State takes the tithe for certain Church purposes, which at discretion it may change if the objects to which it has hitherto been appropriated appear to be useless, mischievous, or out of date.

If we cannot get facts upon this subject into the heads of the hierarchy or the clergy, it is some consolation to find that the educated laymen of the Church, having read history, acknowledge them.

Patronage crops up once more, and yet no bishop has declared his intention of bringing in a bill for its abolition. The subject was referred to at the recent conference of the clergy and laity of the rural deanery of Wirral, held at Birkenhead, where Chancellor Esplin deprecated the sale of livings, and suggested that Convocation should consider the subject, with a view to a legal remedy. The Rev. Maitland Wood then said that it had been his lot to witness some strange specimens of private patronage. There was one instance which had come under his notice in a certain county where a rich family held three livings. The family also possessed three sons, who to his personal knowledge lived lives which utterly unfitted them for the ministry; but in order that the livings should not be lost, these young men, although they personally expressed their dislike to take holy orders, were ordained clergymen, and appointed to the three livings, which were of considerable value. They had held them, and the young men were each under thirty years of age. He ventured to submit to the conference that such a state of things as was demonstrated to exist by the fact just quoted demanded some alteration. It was perfectly wonderful that in the Church they permitted a state of things to exist which would neither be tolerated in the army or navy. Things which would not be allowed there were looked upon in the Church by men of standing with considerable indifference, to say the least of it. "That it should be possible for any man, for a sum of money, to be instituted to the care of immortal souls, was a thing utterly indefensible." But how can anything be indefensible which is part and parcel of, as the Bishop of Manchester says, "the purest Church since the days of the apostles"?

Our readers will find, in another column, the first indications of a renewal, this season, of the tactics employed by Church defenders last year. The Liberation meetings at Gateshead have been exposed to the old system. But this is nothing compared with what is to come; Mr. John Hardy, M.P., threatening us with an appeal to the sword. As a rule, however, people who threaten in this way are the last to draw the sword from its scabbard. But we must be getting near to the end when an armed contest is suggested as the last resort for the support of the Church.

The Bishop of Winchester did homage at Windsor, on Wednesday, on his appointment. The bishop was afterwards invested by Her Majesty with the chain and badge of his office as Prelate of the Order of the Garter.

THE LIBERATION SOCIETY.

FELLING, NEAR NEWCASTLE-ON-TYNE.—The Rev. J. H. Gordon, of Darlington, lectured in the United Methodist Free Church here on Monday evening, Dec. 1st. It was the first lecture of the kind ever delivered, and, though the night was very wild, and a local epidemic had been raging very severely, a very respectable company assembled in the chapel. The Rev. S. Sallars, who presided, referred to the shortness of the notice of arrangements, and warmly introduced the lecturer, who spoke at considerable length on the aims of the Liberation Society. No questions. The heartiest votes of thanks.

GATESHEAD.—Pastor Gordon delivered the first of two lectures at Gateshead under the auspices of the Liberation Society on Tuesday last week in the Town Hall, which was crowded to excess, the subject being "The Liberation Society: What it wants and what it does not want." Mr. Robert Spence Watson presided. Mr. Gordon was frequently interrupted, and at the close of the lecture Mr. Rule came forward to contest his views. He was quietly listened to. He argued that the State Church was based on Biblical authority, and that the means of support for the State Church was also based on Divine authority. Mr. Gordon replied, but the greater part of his remarks were rendered inaudible in the body of the hall by the noisy conduct of individuals in and underneath the gallery. Mr. Gordon several times resumed his seat until his opponents had apparently exhausted themselves, but his reappearance was the immediate signal for a renewal of unmeaning and undignified noises. Whenever there was a lull, Mr. Gordon proceeded with his remarks, but was never allowed to make much headway. After some further disturbance, Mr. Gordon finished his remarks, still, however, amidst more or less interruption. He pointed out that the tithes mentioned in the Scriptures were all free-will offerings. The disturbers began singing the National Anthem, and the proceedings were brought to a close amid considerable uproar. Mr. Gordon delivered his second lecture in the same place on Wednesday. The hall was again crowded. The lecturer's subject was "The Liberation Society: What it wants and what it does not want." Mr. Gordon said the programme of the society was (1) this:—That national establishments are unjust; (2) are politically mischievous; (3) are injurious to the Christian Churches established; (4) and are, injurious to religion. (Cries of "No," followed by hissing, and great uproar.) He could not compliment them on their music. (Laughter.) The lecturer went on to explain at length the objects of the Liberation Society amid much interruption, and said that when they had interred the Establishment, as inter it they should—(cries of "Never" and much uproar)—there would spring from the lump a leaven of Christian organisation to do the work of its Master under its Master's instructions, and that when the shackles of the State were removed from it, it would stand forth in all the beauty of Christian freedom and liberty. (Cheers, followed by hisses from the opposition.) Therefore it was that he had come to Gateshead. (A voice: "Hark away back.") Mr. Rule again appeared to defend the Establishment on Biblical authority, and Mr. Gordon replied to him, saying that the tithe of the Old Testament was a free-will offering. The real question for their opponents was to show that the property was theirs. If they could not, then the position of the Liberation Society was this: "that the nation shall do what it likes with its own." (Cheers.) The whole of the opposition he had received that night was an indication of the spirit of monopoly—(groans)—and if he had bribed the men who had opposed him to do his work, they could not have done it better than by their conduct that night. On Mr. Gordon sitting down, his friends stood up and gave him three cheers, followed by groans and hissing from the opposition. A person arose in the gallery, and gesticulated and shouted for some time. A scene of tumult followed, a number of boys whistling, shouting, and stamping with their feet, and other people singing "God save the Queen." The chairman closed the meeting, and a number of men and boys followed Pastor Gordon for some distance hissing him.

BURNOPFIELD, NEAR NEWCASTLE.—On Thursday evening, Dec. 4, Mr. Gordon lectured in the United Methodist Free Church here, Mr. Wm. Turnbull, of Gateshead, presiding, on "Disestablishment, or, Popery?" Another first lecture, yet the commodious building was well filled with a deeply-interested audience, and both chairman and lecturer were very cordially received and listened to, and received the meeting's warmest thanks at the close. An intensely "churchy" neighbourhood.

LINDLEY, NEAR HUDDERSFIELD.—Next evening (Friday, Dec. 5), Mr. Gordon delivered his lecture on "Disestablishment, or, Popery?" in the Mechanics' Hall, in this place, to a full and very sympathetic audience. G. Barker, Esq., presided most efficiently. A series of questions by an odd sort of catechist was very soon disposed of by Mr. Gordon. Mr. Andrew, of Leeds, in seconding the vote of thanks to the lecturer, again carried home the points of the lecture, and the first meeting of the season in Lindley broke up.

PRESTWICH.—On Monday evening, a crowded public meeting was held in the Co-operative Hall, Prestwich, for the purpose of considering the best means to be adopted for bringing about reform in the Church of England. The principal speakers were Mr. Henry Lee, J.P., of Sedgley Park, who occupied the chair, and the Rev. G. S. Reaney, of Warrington. The chairman said on all sides there

was the cry for Church reform, and the cry was symptomatic of something or other, and they might gather from what was passing around them the conclusion that there must be disease, disorder, and disturbance in the Church of England, internally as well as amongst those who were outside it, in relation to its present condition. The consequence was that people were asking loudly for Church reform. When they heard clergymen of the Church of England using expressions like the one he was about to quote, they might be quite sure that the necessity for Church reform was deeply felt. "The Church of England must be mended or ended." That was a strong expression, but it was the declaration of the Rev. G. W. Weldon, Vicar of Saint Saviour's, Chelsea, at an anti-Ritualistic meeting held at Sheffield. Mr. S. Shirley, of Manchester, moved the following resolution:—

That this meeting gratefully acknowledges the valuable services of Mr. Edward Miall, M.P., in bringing before the House of Commons motions in favour of placing all religious denominations on a footing of equality in the eye of the law. That this meeting trusts he will, on the earliest suitable opportunity in the next session of Parliament, introduce another motion for the Disestablishment and Disendowment of the Churches of England and Scotland, and that this meeting hereby gives authority to the chairman to sign a petition on its behalf in favour of Disestablishment and Disendowment of the Churches of England and Scotland, and entrusts such petition to R. N. Phillips, Esq., M.P., for presentation to the House of Commons.

The resolution was seconded by Mr. Noah Briggs, and carried unanimously. Other speakers followed.

MANFIELD.—The Rev. Marmaduke Miller has lectured in the Town Hall, Mansfield, to a very large audience, on the Disestablishment or Reform of the Established Church. Having referred to the legal position of the Church, Mr. Miller sketched its present condition, and argued for the impossibility of reform. The *Mansfield Advertiser* says:—"We have rarely listened to an address which showed completer acquaintance with the points of which he treated, and treated with such ease and ability as to maintain the unflagging attention of the hearers for nearly two hours. There were few, if any, indications of bitterness or hard words in the manner in which many difficult subjects were referred to; and it was remarkable that the severest criticisms uttered by Mr. Miller were couched in language used by dignitaries of the Church itself, or based upon facts to which they have given publicity."

WEYMOUTH.—We were able last week to state that Mr. Kearley, one of the society's agents, had attended meetings in Dorsetshire. We have now fuller reports of those held at Weymouth and Portland. At Weymouth a numerous and most respectable audience met in the Maiden-street Assembly Room. The chair was taken by the Rev. W. Lewis, and on the platform were—Mr. Kearley, a deputation from the Liberation Society, the Rev. J. Bailey, B.A., Mr. A. Dennis, and the Rev. W. W. Sherren, of Portland. The chairman, in the course of his address vindicated the principle of the Liberation Society, remarking that if he were an Episcopalian, and holding the views he did, he should still become an active member of the Liberation Society, and seek to have his Church set apart from its unholy alliance with the State. Mr. Kearley gave an address of an exceedingly comprehensive character, which was listened to with marked attention. On resuming his seat, the audience gave him loud and enthusiastic applause. The Rev. J. Bailey, B.A., next addressed the meeting in an able, eloquent, and effective speech. Amongst other things, he said the Roman Catholic papers stated that out of every twenty converts joining their Church, not less than fifteen had been prepared for the steps by the teaching and practice of the Ritualistic churches. The Rev. W. W. Sherren proposed, and Mr. A. Dennis seconded, a vote of thanks to Mr. Kearley for his address, which was carried, as also a similar vote to the chairman.

PORTLAND.—At the meeting at Portland the Rev. T. Neave, of Dorchester, by special request, re-delivered his lecture of the 14th in the British School, Portland, in reply to the lecture of the Rev. W. H. Lucas, on behalf of the Church Defence Association, which was delivered by him at the Reform School on the 4th. Although the night was very inclement, the schoolroom was filled by a respectable and appreciative audience. The lecturer was introduced by the Rev. W. W. Sherren, who occupied the chair, and who made a long and pointed address. Mr. Neave and Mr. Kearley followed with great effect. At the close the following letters were read:—

Sir,—I very much wish to know who have given you liberty to hold your meeting in the British Schoolroom, Fortune's Well, as I am the largest shareholder in that schoolroom, and I forbid you to hold any meeting in the school. If so I shall take the police to protect it. Those that have given you liberty cannot do it.—Yours truly, THOMAS COMBEN, Hill Side Villa, Nov. 29, 1873.

Sir,—The British Schoolroom has been hired for the meeting this evening, at the usual charge, and from the recognised legal representative or trustee of all the shareholders. It will, therefore, be at your peril in any way to interfere.—Yours, &c., W. W. SHERREN.

INTENDED MEETINGS.—Mr. Kearley is to lecture at Redhill this week, and on Monday the Rev. W. J. Callaway will lecture at Stratford-on-Avon, in reply to the Church Defence speeches lately delivered there. The Rev. J. H. Gordon will also this week reply to Mr. Touchstone, at Nottingham. In January, Mr. Carwell Williams is to lecture on Voluntaryism in America, in several Yorkshire towns.

THE LIBERATION SOCIETY'S AGENCIES.—An advertisement elsewhere announces that the executive committee of the Liberation Society are about to appoint three additional district agents.

CHURCH AND STATE IN GERMANY.

Archbishop Ledochowski's reply to the summons of the Government to him to resign his see has been published. He says that a bishop derives his authority from the Pope, and not from the civil power; he, therefore, will not resign at the command of the latter. He would only abandon his see if the Pope wished him to do so, and at present he intends to remain at his post. The archbishop has been warned that unless he pays a further fine, still outstanding, of 300 thalers, a second raid for distress will be made upon his furniture. We learn from the *Ostsee Zeitung* that the adherents of Archbishop Ledochowski are bitterly disappointed with the attitude of the Polish national party during the present contest. The archbishop's organ complains of the obstinacy with which the Liberal Dziennik party resists all invitations to union with the Ultramontanes, in order to combat the common enemy of the Church and Polish nationality. This is felt to be specially hard at a time when the archbishop is threatened with the loss of office and banishment. "These complaints against the Liberal party prove," says the *Ostsee Zeitung*, "that a great portion of Polish society, and especially the educated classes, have no admiration for the 'martyrdom' of the 'Primate of Poland.'"

The Ultramontane party at Schrimm has put forward Archbishop Ledochowski as candidate for a seat in the German Reichsrath at the coming elections. No fewer than sixty cases of institution of priests in violation of the law have, it is stated, been proved against the Archbishop.

CONFESSION AND ABSOLUTION IN THE CHURCH OF ENGLAND.

Dr. Pusey has made public a document setting forth the views which he and his co-signatories entertain on the subject of confession and absolution. They "believe and confess" that Christ has instituted "a special means for the remission of sin after baptism, and for the relief of consciences, which special means the Church of England retains and administers as part of her Catholic heritage." This "special means" is defined to be absolution. The last clause of the declaration is a qualifying one. The signatories say: "While we hold that the formularies of the Church of England do not authorise any priest to teach that private confession is a condition indispensable to the forgiveness of sin after baptism, and that the Church of England does not justify any parish priest in requiring private confession as a condition of receiving holy communion, we also hold that all who, under the circumstances above stated, claim the privilege of private confession, are entitled to it, and that the clergy are directed under certain circumstances to 'move' persons to such confession. In insisting on this as the plain meaning of the authorised language of the Church of England, we believe ourselves to be discharging our duty as her faithful ministers." The signatures are almost exclusively those of the most pronounced members of the High Anglican party. They include those of Dr. Benson, Mr. Carter, Archdeacon Churton, Archdeacon Denison, Canon King, Mr. Liddell, Canon Liddon, Mr. MacColl, and Mr. Mackonochie. Canon Gregory's name does not appear.

Dr. Magee, Bishop of Peterborough, has forwarded a letter to Mr. James Holt, M.P., in reply to some resolutions passed at a public meeting in Leicester, in reference to confession. His lordship says he is deeply sensible of the evils and dangers of the doctrines and practices condemned by the meeting, and is as much opposed as any one of those at the meeting to "the introduction of the Romish doctrine and practice of auricular confession and priestly absolution" into the Reformed Church. He doubts, however, whether the meeting, when "calling upon the archbishops and bishops to take immediate and active steps for suppressing this practice," could have been fully aware how very limited are the powers at present possessed by the bishops of the Church for suppressing any practice whatever. He further doubts whether any meeting would have been prepared to grant to the bishops such large powers as would enable them immediately to repress this or any other "erroneous practice." He cannot help seeing that those who are loudest in demanding from bishops the prompt suppression of all that is erroneous in the Church are also the most jealous of the slightest addition to those very limited powers which bishops now possess; they are, in fact (as the English nation is very apt to be) at once very exacting as to the promptest efficiency on the part of those who govern, and most tenacious as to the widest liberty for those who are governed. Such a temper of the public mind certainly does not tend to vigorous action on the part of those whose unenviable lot it is to administer the laws, whether of Church or of State, in our day. All such know full well that, while their failure to prevent or punish what they have little or no legal power to deal with is sure to be denounced by some party or other as cowardly or treacherous connivance, their attempt to obtain larger powers, or to strain in the least degree those which they possess, will be denounced by all parties as intolerable tyranny, or, at best be applauded and supported by some one party on the condition that such increased power be directed always

against its opponents, and never against itself. Dr. Magee states, further, that, under the existing state of discipline in the Church, he does not believe he has the power to suppress the practices complained of; but should, however, such large power be hereafter granted him, he is prepared to use it fairly and impartially in requiring from all alike over whom he has jurisdiction obedience to the laws of the Church of England.

The Bishop of Gloucester writes to the Dean of Bristol acknowledging the resolutions on the subject of confession, recently passed at a public meeting, which the dean attended. The bishop, in the course of his letter, says—"Nothing, I am afraid, can be done by any direct exercise of authority, but much may be done—(1) By setting clearly forward the teaching of Holy Scripture, so far as it relates to this subject, and by stating plainly and fully, as you did in your opening address, the mind and teaching hereon of the Prayer-book and formularies of the Church of England. (2) By opposing temperately, but at the same time firmly and persistently, the counter-Reformation movement, of which habitual auricular confession is one of the more marked and distinctive characteristics.

THE LIBERTY OF NONCONFORMIST MINISTERS.

For several weeks past an interesting correspondence has been going on in the *Spectator* relative to the degree of freedom of opinion enjoyed by Nonconformist ministers, in which Mr. Tidman, Mr. Church, and others have supported the view of that journal that such freedom is greatly restricted, and the Revs. H. C. Leonard and J. Baldwin Brown have taken the opposite ground. We have not space to give a summary of the controversy, now closed, which embraced references to the treatment of latitudinarian students in some of the colleges, and to the well-known Lynch controversy. But we cannot forbear one or two quotations from Mr. Brown's able letter. He remarks that much depends upon what liberty of religious thought means:—

If what is desired be liberty to teach all shades of doctrine from the Roman to the Rationalistic border, we have it not, nor do we care to have it. And if the condition of its exercise be the non-natural and widely diverse interpretation of formularies which the Legislature propounded distinctly with a view to "uniformity," we should repudiate it utterly. I am aware, of course, that the Legislature has relaxed the stringency of assent, but the clergy have to use the Prayer-book as a whole in worship. We Nonconformists should regard that as quite the most solemn way of expressing our belief in the whole of it, in the natural sense which would occur to the worshippers for whom the clergy undertake to be a mouthpiece to God. But if what is desired be liberty to develop, soberly, conscientiously, and with due thought for the weak, larger views and bearings of Divine truth, and to bring forth, as John Robinson said, new truth out of the Divine words, then I think that the Nonconformist need not fear comparison with Established Churches.

No rigid proof is possible in such a matter. But it seems to me that Nonconformists have contributed quite as largely to that general expansion of religious thought and belief which marks our times as the clergy of the Established Church. I travel a good deal about the country, and visit many churches. I am constantly struck by the tone of vigorous independence which characterises the theological ideas of the various ministers with whom I come into contact. They seem to me, on the whole, to think and to speak very freely, and their congregations gladly suffer it. I think that clergymen are little aware of the amount of bold original thought which their Nonconformist brethren are not only allowed, but encouraged, to offer to the people.

Mr. Brown's observation leads him to the belief that, on the whole, there is no standing ground at once so honest and so firm as that of an Independent minister, if a man feels moved by the spirit to break up new ground, and to try with reverence and earnestness to widen the circle of recognised truth. Another practical test is the toleration of diverse views on the doctrine of eternal punishment. The trust-deeds of Dissenters are one of their weak points, but in respect to his own church at Brixton there is no schedule of doctrine in the trust-deed, and the tendency is strong and rapid in the direction of liberal views. The Lynch case was by no means a good illustration on the other side. Mr. Lynch broke the neck of a great evil, for the influence of Dr. Campbell and his school never recovered from the shock which it then received; and most of the men who signed the once celebrated protest against the treatment Mr. Lynch received are at this moment among the most beloved and trusted ministers in Congregational churches. Mr. Lynch also had subsequently a congregation of rare quality, but it was not gathered for him by a Church clergyman. Mr. Brown admits that the working of Nonconformity in small places is not satisfactory, but this is also a blot on the Church of England system:—

I firmly believe that the influence of country "society" on "the neighbouring rector" is a far more detrimental thing for England than is the pressure of this omnipotent "grocer" on the Nonconformist minister. How many followers have Canon Girdlestone and Mr. Llewelyn Davies—all honour to them both!—among the rural clergy? Some of us have thought, in reading recent episcopal speeches, that we could read between the lines that the clergy do not speak out about the shameful wrong and misery in their parishes, because they dare not. It was not a Nonconformist, but a well-known clergyman, of noble birth and large knowledge of the subject, who, writing about the agricultural labourers' movement, declared, his hope that it would be guided wisely and kept within moderate bounds depended not at all on the clergy, but on the

influence of Nonconformists, with whom the poor were in closer fellowship.

But the truth is, that in all Churches it needs courage fed from deeper than human springs to fight in the van of this battle of progress. If we are told that it needs men of real spiritual courage and power to bear up against the pressure of the world in our Voluntary Churches, we agree heartily. Heaven, at any rate, discharges the weak and the timid from the function of teaching or ruling in the Church of God. One of the most precious elements surely of liberty in a Church is the liberty of hearing great teachers of truth. Few teachers of recent times have influenced men more widely and nobly than the late A. J. Scott and Dr. McLeod Campbell. I have heard eminent dignitaries of the Church speak in the very strongest terms of the value of their teaching to all Churches. They honoured an Independent pulpit again and again by their ministrations, but in which of the pulpits of the "free" Establishment were they permitted to lift up their voices for Christ and for mankind?

In conclusion, Mr. Brown says he doubts if the whole world can furnish a standing-ground for spiritual freedom at once so honest and so firm as the ministry of an Independent Church.

THE REV. E. MUSCATT.—The friends of this gentleman, now 77 years of age, are endeavouring to raise a small fund in recognition of his past public services, and to add to his comfort in his declining days. For many years he vigorously worked a movement for the abolition of the ecclesiastical courts—a movement which, so far as the civil business transacted by those courts is concerned, ultimately proved successful. He is also the author of "The History of Church Laws," "Altar Sins," and "The Main Principles of Ecclesiastical Authority in England." Mr. Morley, M.P., and Mr. Stafford Allen are among the committee, and Mr. Charles K. Bedells, of 6, John-street, Bedford-row, is the secretary.

LORD DENBIGH ON CATHOLIC EXPECTATIONS.—The *Dublin Evening Post* prints a letter of Lord Denbigh to the Secretary of the Catholic Union of Ireland. His lordship is "rejoiced to see the resolute tone which is maintained in treating with Her Majesty's Government on the education question." He proceeds:—"Of one thing I feel certain, and that is that it depends on the Catholics of the United Kingdom themselves, but more especially on the Catholics of Ireland, whether we can succeed in extorting justice from any Government on the subject of denominational education in the higher studies, or, in other words, permission to Catholics to have a university for their own youth capable of conferring degrees ratified by the State. At present it looks like asking for the moon, but Government knows how to make concessions whenever the right amount of pressure is put on."

THE RITUALIST PROSECUTION.—It appears that the gentleman who is promoting the anti-Ritualist proceedings against the Rev. John Edwards, of Prestbury, in Gloucestershire, is a Dissenter, and this fact was the ground of the application made on Mr. Edwards's behalf to Vice-Chancellor Bacon a day or two since to stay the prosecution. The Vice-Chancellor refused the application, and an appeal against the decision was heard on Friday by the Lord Chancellor and Lord Justice Mellish. The Lord Chancellor called the application an absolutely frivolous one, and, Lord Justice Mellish concurring, it was dismissed. The commissioners appointed by the Bishop of Gloucester to inquire into this case met on Monday at Cheltenham. After hearing evidence, the commissioners announced that, having fully considered the matter they were unanimously of opinion that there was sufficient *prima facie* ground to institute further proceedings.

CANON GREGORY IN THE PAPAL VEIN.—On Sunday Canon Gregory, London, preached at Holy Trinity, Birmingham. He said the present education struggle was a question whether they would continue to own Christianity to be true or reject and despise it. If they wished to bring the people down to the level of the Chinese, they could not do better than force this miserable secular system on the nation. Banish the Gospels from the schools, and there would be an absolute disbelief in an eternal future and in the spiritual. It was disbelievers who cried for the expulsion of the Bible from schools. They would soon get tired of the voluntary system, carried on simply to rob a child of the knowledge of Christ. Practically this was a question whether they would overthrow Christianity. What more monstrous proposition could be made in a Christian country, what more open defiance of the honour of Christ, what more determined expression of hatred against the Son of God than to banish the Bible from the schools? On the answer to that question depended whether England should remain free, noble and great, or sink to the condition of France during the Commune.

DEVELOPMENT OF RITUALISM AT ST. PAUL'S CATHEDRAL.—An addition has been made to the ordinary services at St. Paul's Cathedral commencing on Monday last. Each evening a special office is gone through in the chapel at the north-west of the nave. Separate seats, indicated by large notices, are appropriated to "men" and "women." The late choir of St. Lawrence Jewry form the bulk of the congregation. The order of service is comprised in a little book, a copy of which we have before us. It commences by a direction for the minister to say, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen." Then follow three texts—Psalms xlii., 1 Thess. v., and 1 Peter v.—after which the minister shall say, "Let us remember and humbly confess our sins to

Almighty God." (Then shall be a pause for self-examination.) Some special prayers are then read, and Psalms iv., xxxi., xci., cxxxiv., with a hymn which may be alternated with any from "Hymns Ancient and Modern." After this the Gospel of the preceding Sunday is read, and the *Nunc dimittis* sung, followed by the Apostles' Creed. Some versicles and collects end the service. Two vases of flowers are placed on the communion-table, and we are informed that a brass cross, four feet in height, is in course of manufacture for its further decoration.—*The Rock*.

THE PROTESTANT CHURCH IN FRANCE.—The Synod of the Reformed Churches of France terminated its second session on Wednesday. The most important business transacted in this last sitting was the presentation of a letter from ninety-four pastors and as many laymen asking the assembly to pronounce the amicable separation of the two parties which divide the Church. M. Bois, author of the Declaration of Faith, proposed to pass to the order of the day on the subject. He said that the Synod did not wish to impose its doctrines on any one; that those persons who do not recognise them morally cease by that fact to form part of the Church; that those who do not share that belief may withdraw and form a church of their own, but that the Synod could not associate in such a separation. M. Permessin, an Orthodox of the Extreme Right, said that, far from regretting the secession, he was rejoiced at it after the conduct of the Liberals; in his opinion the neo-Protestants were Materialists, and placed reason above faith; they ceased to be Protestants, and might go. Notwithstanding a very resolute opposition, the order of the day of M. Bois was adopted. The minutes of the Synod were then read and adopted, after which the members separated, to meet again next year on the convocation of the permanent committee.

THE IRISH ULTRAMONTANES.—The first annual meeting of the Catholic Union of Ireland was held in Dublin on Thursday. The Earl of Granard presided, and amongst those present were Cardinal Cullen, and a number of other prelates, Mr. Smyth, M.P., Major O'Reilly, M.P., Mr. Redmond, M.P., and Mr. Cogan, M.P. The first resolution expressed sympathy with the Pope, "whom an impious invasion has robbed of his ancient and rightful patrimony, and whom a sacrilegious usurpation has already doomed to a captivity of more than three years' duration," and expressed "our fervent aspiration for his complete liberation and the speedy restoration of his plundered inheritance." Then followed a resolution of sympathy with "the persecuted bishops and priests of Germany and Switzerland." The last resolution was as follows:—"That the bill on the Irish University Education proposed by Mr. Gladstone in the last session of Parliament having failed to satisfy the just and moderate requirements of the people of Ireland, we pledge ourselves to use every exertion in our power to carry out the principles of Catholic education, so often proclaimed by our bishops, and, in particular, the resolutions adopted by their lordships at their recent meeting in Dublin; and that we offer the services of the union and its branches to be used by their lordships as they may consider most advisable for the sustenance and advancement of those principles."

THE IRISH CATHOLIC UNIVERSITY.—The Dublin correspondent of the *Pall Mall Gazette* writes:—"At the opening of the session of the Catholic University on Thursday, a great effort was made to give the proceedings public significance. Cardinal Cullen was supported by the ablest provincial prelate of his Church, Dr. Leahy, of Cashel. This was the first meeting since the idea of granting papal degrees was mooted by the bishops, and the point of the day's doings was the announcement by Dr. Woodlock, the rector, that he would at the next commencement confer those degrees in so far as he might be advised that the doing so would be legal. Cardinal Cullen said nothing particular, but Dr. Leahy boasted that they were able to overturn every Government which refused to do what they wished in regard to education, and made use of the remarkable words that 'the other day they had brought to its knees the strongest Government ever seen in this country,' and 'Government after Government would have to succumb to them.' He denounced the Government for having 'sacrificed the interests of Irish Catholics to English secularists and Scotch bigots.' The number of students present was remarkably small. The change in the studies of the university is said to be intended to satisfy in some degree the late memorialists, and is to be something like what Dr. Newman first designed when he was rector of the institution. One of the degrees intended is that of Bachelor of Science. Among the general public in Ireland, these proceedings appear to attract at present remarkably little interest."

THE WEALTH OF THE BARINGS.—Mr. Thomas Baring has left about 3,000,000*l.* sterling, which he has distributed in various proportions over a pretty wide circle of relatives, forgetting none. The principal legatee is Lord Northbrook, who succeeds to about 1,250,000*l.*, and, in addition to that the London house and pictures, valued at between 200,000*l.* and 300,000*l.* more. The estate of Norman-court, which Mr. T. Baring inherited from Mr. Baring Wall, goes to a nephew or cousin of Mr. Wall, with 300,000*l.* added. 300,000*l.* is left to Lord Northbrook's half-brother. The Bishop of Durham (Dr. Baring) gets 40,000*l.*—*Scotsman*.

Religious and Denominational News.

LONDON CONGREGATIONAL UNION.

A public meeting of the union, to welcome those brethren of the Congregational body who have recently visited America, was held in the Weigh House Chapel on Monday evening. Mr. Henry Wright, J.P., presided, and a hymn having been sung, and prayer offered by the Rev. P. J. Turquand, the Chairman addressed the meeting. He said they had met together in response to the invitation of the newly-formed Congregational Union for London, and the fact that they had been able to call them together was evidence of its vitality and of its future power. They had met for a distinct object, first, to unite in thanksgiving and praise to God who had preserved the lives of their dear brethren and brought them safely back to their friends and their homes, and also to express their respect and confidence in the ministers and laymen who represented them at the Evangelical Conference. It also expressed their thankfulness for the welcome which their friends had received from the churches of America. They would tell them of the way in which they had been received by the chief men of the States, and of their visit to Canada, and the love of that people for the old country and their desire for its prosperity. They would tell them of their impressions of that great country, where all churches enjoy complete religious equality, and where the ministers of all denominations are known as clergymen, and would express their sense of the blessings of peace and their desire that it will ever exist, and that the greatest sin would be that the two countries should ever be at war with one another. (Cheers.) The Rev. A. McMillan, after referring with gratitude to the fact of their safe return, and with regret to the loss, in the Ville du Havre, of four of those who attended the Evangelical Conference, said he could say very much about the American people did time permit. They were a noble and great people taken as a whole, although given to boasting. But their land was a large one, measuring 10,000 miles across, and consisting of thirty-seven States. Remembering that, we need not be surprised that they boast of the greatness of their country. The population is about forty millions, of whom thirty-five millions are Protestant, and five millions Roman Catholic. And though our Protestant brethren are very energetic, they are far behind their Roman Catholic fellow-citizens, and the great weakness of America is the presence of that grit in the machinery—the Irish Roman Catholics. The Americans give them their citizenship, but they keep from their denomination public money. When we landed in New York from the Adriatic, an American took charge of five of us, and took us to a Fifth Avenue Hotel, entered our names in a book, and told us there would be nothing to pay! And in the trams and crossing the ferry, they would take no fares from those who came to the Alliance meetings. It was the same in Canada, where I travelled with Dr. Stoughton and Mr. Wills. The friends offered to pay all expenses if we would come and preach to them. We found them working admirably in Montreal, and I have come to-night to ask you to send over Mr. Hannay to Canada. They want a man of mark; it would greatly encourage the brethren there, who are full of energy, piety, and self-denial. In the Montreal schools, a chapter from the Bible was read by the master, after which he engaged in prayer, and I found that he was quite at liberty to make remarks on the chapter, or to use the prayer prepared by the council, or to pray extempore. And he said he had been there for years, and had only had one objection, and that was from the father of a Jewish boy. I was allowed to examine the school. I never examined children who had such clear ideas of history, especially those parts relating to British defeats at Bunker's Hill and other places in America. The master's salary was 400*l.*, or about 370*l.* in our currency. Before I went I had a very dim notion of the American people. I was surprised at the extent of their religious organisation. They have 73,000 religious organisations, 63,000 buildings, 22 million sittings and 71 million pounds worth of property. Of these the Congregationalists have 2,897 churches, with one million seventeen thousand sittings and 3,124 pastors. They have 378 universities with charters for granting degrees, of which fifteen belong to the Congregational body. I met a number of the professors and tutors of the theological colleges, and found them men of large charity free from that irritating element of the State Church. Dr. Quinn, an Episcopalian, told him he had just been delivering a course of lectures at a Wesleyan college. There were 109 theological colleges, seven of them belonging to Congregationalists. As to their ministers, we loved them all. They struck us in New England as being young in years, but more advanced in years in New York. I should like to say it kindly, but I must say it seemed to me there was an absence of direct appeal to the human soul and conscience in their preaching. I was told that they dealt too much with apologetics, as if the enemy was standing by their side, and what they wanted was men who would proclaim boldly the Gospel of Christ. From a statement in a New York paper I learnt that the smallest salary of a Congregational minister in that city was 500*l.* in their currency. Some had 1,000*l.* and manes beside. I spent a Sunday with Dr. Adams of Boston, an aged man, who is retiring on 500*l.* a year. His coadjutor, a young man, has a salary of 1,000*l.* a year.

There is a growing idea in Massachusetts that two sermons from the pulpit on the Sabbath is too many. In Dr. Adams' church they meet in the afternoon for what they call a Bible service. The pastor presides, and gives his views on the subject of the reading from the Bible, and they think they get more good in this way than from a pulpit address. Professor Phelps, of Andover, has come to the conclusion that it is best to have one service where the minister appeals as an orator to his people, and another where he sits as the teacher. I think this idea will extend to England, and be of service to us. I hope to go again to America. I am glad that I went, for it has opened my eyes to other things, and I have been stimulated, morally and intellectually. I did not speak at the conference, but I shall never forget the influence that stole over me as I sat and listened, and the impression which I received there. (Cheers.)

Mr. Carvell Williams, having to journey to Birmingham the same night, spoke next, and said he feared the expectations excited by the announcement that he and others would give their impressions of the American churches would not be altogether fulfilled, as most of them had but three months' holiday, and three weeks of that time was spent in going and returning. Besides, it was to many of them a first visit, and they wanted to see all they could. The country was a large one, and much of their time was occupied in travelling, and as there was only one Sunday in each week, their observations were necessarily somewhat limited. But they could not fail to observe that the American people put up large handsome houses of prayer, and that they spent more money upon them than we do, and fit them up within in a luxurious manner. As to the quality of their preaching, we were all agreed in thinking that it would be well if we had more of the American preaching and more of the American singing. It would have gratified our hearts more if we had heard more congregational singing, and if we had seen a little more reverence it would have been acceptable to us. There did seem to be a large amount of feverish excitement on the Sabbath, and a use of fans in the churches more than is customary here. I found myself suffering from a thirst for information, and was anxious to learn more about the working of their church machinery, financial and otherwise. It seems to be a maxim with them that their ministers shall think and speak as they please, but they expect them to devote all their energies to their work, and to be real theological teachers. They believe that if religion is not in accordance with the times it is of no use. Deadness and stagnation are looked upon with horror. As an advertisement expressed it, they want "live men" there in the church as well as in the world. As a result of this, church work is carried on at high pressure, and therefore there is some eccentricity. They don't mind striking out in new ways if they can effect what they want. I think a little importation of this kind would be advantageous to us. From a New York newspaper of the 1st October, it would appear that that is the time when all the moral and intellectual machinery of the churches is wound up and set going, and an amusing extract was given, showing how the press interests itself in their work, and stimulates them to activity. With respect to the Sunday-schools, we had never seen such large and handsome rooms, fitted with carpets and stained glass windows, and where not only the poor but the rich people's children meet. The whole congregation seemed to flow over the church into the schoolroom; and the ministers are expected to give largely of their time and attention to the Sunday-schools. The international series of lessons are discussed in two or three hundred newspapers every week, and are looked upon as an essential part of the Church system, and there is an amount of energy in connection with the system which does not exist here, but which is needed if we are to retain and increase our scholars. I would advise all to keep their eyes and ears open to all that goes on in America with regard to our religious, moral, and intellectual work. I don't care if we Americanise our institutions if we Christianise them. Notwithstanding the excellence we have attained to, we have much to learn from our brethren there. Don't let us be ashamed to copy from them, for God requires our best service, and when we have done all we can still say, "Of Thine own have we given Thee." (Cheers.)

The Rev. J. C. Harrison said: You are the representatives this evening of the London Congregational Union, and I have first to express my deep regret that I was unable through my accident to be present at your annual meeting, and I have to thank you for your hearty sympathy. I do feel very thankful that many of us were taken to America and brought back in safety; especially when I remember those two pastors who lost their lives by the destruction of the Ville du Havre, it seems a mysterious thing that they should be taken away, for certainly they could not have been better employed than in going over the continent of America attempting to promote peace. They have been translated to a world where all is peace. I had some diffidence in acceding to the request to go to America, for I felt it was no small matter to go there, and I feared I might be considered in some respects as a representative man, and that I should have to stand before many audiences to speak. But I found all difficulty vanish away, and I now look back with pleasure at the number of addresses which were delivered, and to which I listened. I should advise all to go to America. The

reception we met with was all we could desire, and made us feel it was the desire of the American churches to do us honour as representing the English churches. And when we went to Washington and Philadelphia it was the same, and in other places which Dr. Stoughton and myself visited, we were received with equal honour and respect. Dr. Stoughton is well-known there, and his works are valued there, but I had done nothing of the kind, but we stuck together closely, and so I was treated well for his sake, and tried to maintain the character which I thus fictitiously obtained. (Laughter.) In Boston we received a most cordial welcome from the Congregational Club, and there met some thirty ministers and a hundred laymen. They meet once a month to talk, and then sit down to supper, and the principle of teetotalism is observed. We addressed them, and one of the addresses was remarkable for eloquence. We there met Dr. Dexter, and nothing could exceed his kindness. The American people struck me as remarkable for their geniality and demonstrativeness. We had a service in the large room of the hotel, Dr. Mayo preaching in the morning and Dr. Stoughton in the evening, and it was striking to see the people crowd round the preachers, and express their thanks for the evangelical sermons which they had delivered. I observed an advertisement in one of the papers, announcing a sermon I had engaged to deliver, and describing me as "one of the most remarkable and brilliant preachers of the day." I took and showed it to Dr. Dexter, and said it was too bad, but he merely said, "Oh, that doesn't mean much in America!" (Laughter.) But I was resolved to preach as simply as I could, and I was glad to find a crowd round me when I finished, and to find that a minister who will preach the old truth with directness and earnestness is appreciated by them. The Unitarian body are feeling that their standing ground is giving way, and they are splitting up into two parties, one going to rationalism and the other going to evangelicalism. People seem to take their character from the country in which they live. Now America is a large country, and they feel it to be so, and that it has a grand future before it. Dr. Stoughton told them he supposed that was why they always exaggerated so, and they did not mind it at all. One of them said, "I thought of going over and taking up Canada, only they might take me up for petty larceny." They have large schools and large churches. I don't believe in public schools, but the school system in America is wonderful. The people love it and honour it, and they will tax themselves largely to keep it up. I was much struck with the Young Men's Christian Association in New York. They have a building which cost 100,000£, and which was collected by Mr. Wm. Dodge. It is built at the corner of two avenues, and the basement is let for shops which bring in 8,000£ a-year rent. There is a great room for meetings, a library, and a gymnasium, and everything is done to make it an attractive resort for the young men. There is a similar house in Toronto, and we have no such building in London. There are 100,000 members of these associations through the country, and they are encouraged to visit houses and to preach in the open air, and they become trained to take public positions in life. There are boarding houses also for the young men in connection with the association. It may be asked, What good can you expect from the alliance meetings in America? You may say that they were mere meetings of sentiment, and that we only met to say kind things to each other. But even if it were so, it seems to be it would be a great thing. We could not mention the name of the Queen in Canada without calling out great cheers. It is a good thing to find that sentiment in favour of the Queen in Canada, because if anything should occur that Canada should be separated from us, it would be well that they should separate in a friendly spirit without any remembrance of Boston tea. Sentiment is a great thing, and if we only brought out the reverence and love of Canada to England our journey will not have been in vain. There may be corrupt politicians who would not care if there was a quarrel between America and England, but when you go among the Christian men there you find that they love old England only next to their own country, and that there is nothing they would deprecate more than a breach between the old country and the new. Dr. Adams was resolved that there should be a communion service in his church one Sunday. Dr. Angus was there and Dr. Payne Smith, and the Dean of Canterbury and a Moravian bishop were there also. One most interesting incident occurred there. They had just been singing, "Just as I am," and Dr. Cuyler was asked to say a few words. He merely said, "Jesus Christ and Him crucified." It seems to me at this moment as if the moss and overgrowth were removed, and that we are standing on that Rock of Ages of which we have been singing. The effect of these simple words was very great. Dr. Stoughton and myself resolved that we would try and see a black congregation. We went to an American Episcopal Church, and we thought we should have seen a great deal of ardour. But there was no excitement, and the black preacher preached from the words, "Come unto me, all ye that labour," and his sermon was chiefly remarkable for wisdom and earnestness. I was asked to speak, and when I had finished, the pastor said, "We thank Mr. Harrison from the depths of our hearts for coming amongst us, for I must say we felt very sore with

the Alliance for not asking any of us to come to the conference, through the miserable prejudice still existing in the American mind, and I am sorry to say that there is more friendship from the State than from the Church to us. But it will all come right at last. We have been a long-suffering race, and we got our liberty from God and not from man. But don't let us complain if our white brethren look down upon us: the Lord does not look down upon us, and He can put His hand upon us, and make us white, and soon we shall reach that place where there is neither black nor white." I told this to my host, who inquired about it, and he found that all churches were invited by advertisement to send delegates to the conference, but the black churches did not do so. I rejoice that I went to America; I cherish most thankful recollections of America, and I pray that the God of England may be the God of America, and that the two countries may ever be one. (Cheers.)

The Rev. Dr. Stoughton followed with a very interesting and lively account of his experience, which we regret the demands on our space do not enable us to report fully. Freedom, fullness, and force, were the three things that struck him most forcibly in America. There was no State Establishment there, they had learnt the lesson of religious equality; there was no State pay, and all were on a level, and they could not tell whether the churches were Episcopalian or Baptist from the exterior. There is great freedom from traditional entanglements, and they don't keep to old ruts; but if a thing is true and right they adopt it. Fullness of spiritual sensibility is exhibited by the people, and they are very emotional in their religion, and it flows out into the world and affects all around. It is seen too in the largeness of their contributions for religious purposes. There is a great deal of force of faith and hope and action amongst them which nothing can daunt, and which augurs well for their future. Dr. Stoughton was cordially cheered at the conclusion of his address, and the following resolution was moved by the Rev. Dr. Allon, seconded by Mr. G. F. White, and carried with acclamation:—

That this meeting, consisting of members of the London Congregational Union, publicly assembled, having now received from several honoured brethren an account of their recent visit to America in connection with the Conference of the Evangelical Alliance, hereby expresses its hearty appreciation of the hospitality and brotherly kindness shown to them and other representatives of English Congregationalism by the ministers and members of the American Churches. It rejoices with thankfulness to God at the oneness of heart and purpose that was manifested by Christians of all Evangelical denominations and from every part of the world. It would especially record its deep conviction that the practical union of Protestant Churches in Great Britain and the United States of America should be strengthened, and earnestly hopes that there may be more frequent opportunities of fraternal intercourse between them for the advancement of the kingdom of our common Lord.

The Rev. W. Braden thanked the chairman and speakers on behalf of the meeting, and the meeting was brought to a close, after the singing of the Doxology and the benediction pronounced by the pastor.

In addition to those who spoke, and Dr. Parker and Mr. C. Reed, from whom letters were received, the following gentlemen were invited:—The Revs. T. Aveling, J. C. Galloway, W. Tyler, J. S. Russell, M.A., W. H. Aubrey, and Mr. Charles Tyler. Some of them were unavoidably absent, and those who were present were not asked to speak merely for want of time.

Mr. J. B. Warren has resigned the pastorate of the Baptist church at Bridgnorth, Salop, and accepted that of the church worshipping in Ebenezer Chapel, Cottenham.

The Rev. U. B. Randall, M.A., who has been labouring for several months past at Northampton, has accepted a unanimous invitation from the Independent church and congregation at Beaminster, Dorset.

The anniversary services in connection with Park Church, Llanelly, were held on the 30th ult., when Professor Morgan, of Carmarthen, preached two able discourses. Collections were made in behalf of the building fund, realising 206£, which enabled the pastor, the Rev. J. H. Lochore, to congratulate his people on having completely cleared away their chapel debt.

A NOBLEMAN IN THE PULPIT.—On Sunday evening, the Right Hon. the Earl of Carrick occupied the pulpit in the Union Chapel Presbyterian Church, Abbey-street, Dublin, on the occasion of the anniversary sermon in aid of that place of worship. There was a very crowded congregation.

PRAYER FOR PARENTS.—An earnest request is being made to many pastors of churches to remember in their public prayers the special needs of Christian parents in the godly upbringing of their children. There can be no doubt that all right-minded parents feel deeply the need of frequent intercessory prayer on their behalf; and it is hoped, therefore, that the request will be in all cases very heartily complied with.

SPECIAL SERVICE FOR SHEPHERDS AND HERDSMEN.—For the men brought to London by the great annual cattle show, Islington, there was a special service in the Agricultural Hall on Sunday. At the request of the Society for the Prevention of Cruelty to Animals the Rev. Thain Davidson preached specially on kindness to animals. The discourse was listened to by about 800 people with deep attention, and those who could not gain admission into the hall were addressed on the same subject in another part of the building.

HOME MISSIONARY SOCIETY.—The quarterly journal mentions that in Cumberland, the most

distant field of the society's operation, where a few years ago there were no evangelists, there are six, four of whom are aided by this society and the Lancashire Union. In Somersetshire twenty zealous missionary pastors and lay agents are assisted by the society in their labours in the most destitute districts. The agents in Sussex speak of the opposition which they receive from the High-Church clergy, who preach upon the guilt of Dissent. Ninety evangelists are now at work, and the committee are desirous of making up the number to one hundred this year.

THE REV. JOHN SPURGEON, who has recently entered upon the pastoral duties with very encouraging prospects at Islington Chapel, was, on the 27th ult., presented with an address from members of the church and congregation at Fetter-lane, among whom he has laboured for upwards of five years. The address bore ninety signatures, and testified to the high appreciation in which they held Mr. Spurgeon, and their best wishes for his future prosperity. The address was accompanied by a handsome gilt and enamel clock under glass shade, and a purse of sovereigns. There was a numerous attendance of the members of the two congregations at the tea-meeting, and at the public assembly which followed, over which R. F. Potter, Esq., presided.

THE DAY OF INTERCESSION.—At the recommendation of the Archbishop of Canterbury, Tuesday was observed by the Church of England as a day of intercession and thanksgiving for missionary labours in foreign parts, and special services were held in nearly all the Established Churches throughout the country. At St. Paul's Cathedral the preacher was the Rev. Dr. R. Caldwell, one of the missionaries of the Society for the Propagation of the Gospel in Tinnevely, diocese of Madras. In the evening Professor Max Muller delivered a lecture on missions, in the nave of Westminster Abbey, to a large audience. Archbishop Tait preached at St. Peter's, Thanet. The day was also observed by the Episcopal Church in America.

THE LONDON MISSIONARY SOCIETY.—The handsome sum of 1,000£ has been contributed to the funds of the London Missionary Society by Mr. James Buist, of Lawn-park Cottage, St. Andrew's. This is the third 1,000£ that has been given or bequeathed to this society from St. Andrew's during the past few years. The missionary ship for New Guinea purchased by Miss Baxter, of Ellangowan, is to be named the Ellangowan. The committee of the London Missionary Society purchased, during the past fortnight, at the Isle of Wight, a handy Swedish steam yacht, eighty-three feet long, and fifteen feet broad. She is to be fitted up at Cowes by Mr. White, the eminent shipbuilder, and will cost, when ready for sea, 2,000£, the whole of which has been supplied by Miss Baxter. The Rev. S. Macfarlane, of Bedford, who has already superintended missionary operations at New Guinea, will go out by the mail-steamer, and join the Ellangowan at New Guinea.

CONGREGATIONAL CHURCH, LITTLE LEVER, BOLTON.—The opening services of the new day and Sunday-schools in connection with the above place of worship were held on Sunday, the 23rd ult. The sermons were preached in the morning and evening by the Rev. John Pate, of Isleworth, London, and in the afternoon by the Rev. John Barrett, formerly minister of the church at Little Lever, and now of Birmingham. In addition to the sums already promised and given, the collection for the day amounted to 55£ 1s. 8d. On Saturday, the 29th inst., about 350 members of the congregation sat down to tea in the large schoolroom generously given by Messrs. Thomas and Eli Wilson. After tea Mr. Joseph Barlow, the secretary, read the report, from which it appeared that the expenditure had been 1,200£, towards which the sum of 750£ had been raised, leaving a debt of 450£. Speeches were then delivered by the Revs. W. Hewgill, M.A., H. H. Scullard, John Pate, John Barrett, and George S. Ordish (minister). The meeting was also enlivened by songs and glees, and a very happy gathering was brought to a close by the singing of the Doxology.

THE SOUTHWARK MISSION.—This excellent organisation, connected with Surrey Chapel, and which has for its purpose the elevation of the working classes, celebrated its annual meeting on Wednesday evening last. The large chapel was filled with an audience comprised chiefly of the working classes. About 200 of those present had met previously at the schoolroom, Mansfield-street, Borough-road, to partake of tea, and thence proceeded to the chapel. The chair was occupied by Andrew Dunn, Esq., there being on the platform, among others, Sir J. C. Lawrence, Bart., M.P., the Rev. G. W. McCree, G. M. Murphy, H. Grainger, Alexander Hawkins, Esq., William Harrison (the missionary), Jabez Jones, Mr. Butters, &c. A choir of 200 voices was ranged round the organ, who contributed much to the evening's enjoyment by the performances of anthems and other select music. Mr. J. Hooper conducted, while Mr. L. G. Edwards presided at the organ. The proceedings having opened with prayer, the chairman addressed the meeting at some length, expressing at the outset the pleasure he felt in being present at the anniversary of a mission which had effected such an amount of good as the Southwark Mission had done. More than one church had been strengthened by the influence of the mission upon the people. The large congregation of persons present was proof of the love and esteem of which Mr. Harrison, the evangelist, was the subject, and Mr. Dunn said he must congratulate him upon the interest evinced on the occasion. After referring to educational and other

matters, the chairman went largely into the question of temperance, attributing the degradation and crime which existed among the people in a large measure to their drinking habits. Further, he considered that the difficulties in the way of the Gospel are removable, and he pressed upon the assembly their duty in regard to these matters—viz., to help Mr. Harrison in his work among the people. Mr. Harrison then read a statement of the work in which he, as the agent of the mission, was engaged, the principal points of which were the following, during the last twelve months:—Visits to the poor, 988; reading and prayer in their homes, 943; visits to dying beds, 32; 202 indoor and 119 outdoor meetings had been held; while the number of tracts distributed had exceeded 34,000; the pledge had been signed by 173 persons; and 52 others had received a Bible from the missionary. The other work engaged in was a Sunday-school, a Band of Hope, lectures, &c. The report concluded by referring in grateful terms to a service held in the South London Palace, at which 4,000 persons heard the Gospel preached by the missionary. Sir J. C. Lawrence, M.P., expressed his sympathy with the work of the mission, as he believed there was no power apart from the Gospel that could permanently elevate the people. He thought men were more disposed to inquire into the truths of Christianity now than they ever were, and, if their faith did sometimes seem to be shaken, the very shaking appeared often to result in a more hopeful and earnest spirit. Mr. Lawrence then expressed his opinion that science and religion were not opposed to each other, but that the former was really an endeavour to learn more of the Creator in His works. He thought Faraday was a proof of the fact that science and religion were not antagonistic to each other. He believed that a time was coming when a holy alliance would be completed between the sects of Christianity, and when Christ would be acknowledged as the only way of access to the Father. He referred to the late scenes in New York as proof of the coming union. In conclusion, Sir James Lawrence urged upon all present the duty of uniting against evil, and accomplishing such work as the Southwark Mission was intended to perform, and had performed for a number of years. The Rev. G. W. McCree then delivered a short but powerful address, showing the inconsistent excuses usually put forward by the working classes in extenuation of their non-attendance at places of worship. He drew a picture of the theatre and music-hall patrons, with the treatment they mostly received; and then of the man who attends the house of God, where he would be treated kindly, and get a shake of the hand into the bargain. The necessity of personal salvation was then pressed, and Mr. McCree resumed his seat amid loud applause. Mr. Hawkins, in an address of great interest, spoke upon Roman Catholicism and Ritualism, together with popular errors and ignorance, which he regarded as obstacles in the path of usefulness marked out by such organisations as the Southwark Mission. The Revs. H. Grainger, G. M. Murphy, and Messrs. Jabez Jones and Butters addressed the meeting, the proceedings terminating at eleven o'clock with more singing, and the passing of thanks to the singers, speakers, and chairman.

Correspondence.

REMARKABLE CASES OF NON-RESIDENCE IN WEST NORFOLK.

To the Editor of the Nonconformist.

SIR,—In the northern part of the district of West Norfolk lies the small town of Docking, not far distant from Sandringham, the residence of the Prince of Wales. It is situated on the summit of a lofty hill, is very high and dry, and is commonly called Dry Docking, from the fact of water being frequently very scarce there, especially in summer time. The church also has been high and dry, and, from a variety of causes over which they have had no control, the people of the parish generally have become a high-and-dry people. The vicar, who was non-resident, has recently departed this life, and the most notable circumstance in the history of this high-and-dry parish is, that none of its vicars have been resident during the last hundred years. It is likely that none have ever been resident, but it is pretty certain that none have for the long period of time mentioned. They have taken the fleece, but cared not for the flock. Duty has been done, as the phrase goes, by means of curates for a mere pittance, the last of whom I understand has done pretty long service, and has been very properly rewarded by the gift of the living, an example worthy of more frequent imitation in the Church of England, many of whose curates fare very badly. I know one who is now doing duty for a sovereign a-week and a house to live in. Although the care of souls has been neglected by all these vicarial gentlemen, the tithes have neither been neglected nor forgotten, but have been duly received by the law-agent, and the money spent elsewhere. Thus an immense amount of money has been drawn for more than a century from this one parish alone—money professedly devoted for the good of the souls of that parish. Surely the sale and purchase of livings and non-residence are such scandalous evils, that all honest Church people should rise up and strive to put an end to them, but I fear they will not, and we must wait until disesta-

blishment comes, which will sweep away not only those evils, but many more beside. The last we heard of the late vicar is that he left a legacy of nineteen guineas for the poor, which has just been distributed amongst them, and they have expressed their thanks and sounded his praise, or some one has for them, in the county papers. Many people in rural districts, both high and low, seem to be very thankful for the smallest favours, even for mere scraps; and thus the world goes round.

Yours truly,

O. P. Q.

South Creak, Norfolk, Dec. 8, 1873.

THE LABOURERS AND THE LAND QUESTION.

To the Editor of the Nonconformist.

SIR,—I regret the tone of your paper last week in regard to the labourer and the land, because the *Nonconformist* has always shown such a strong sympathy with the labourers' movement. I am not a little surprised too to find that when the labourer asks for bread, you recommend him to accept the stone of free-trade in land. You tell the writer in the *Labourers' Chronicle* that he has probably not thought out the subject. He is doubtless quite able to defend himself, but I wish those who are now advocating free-trade in land would not jump at once to the conclusion that it would confer any great benefit on the labourer. Of course all true Liberals are in favour of free-trade in land, because it is right and just, but don't let us try to delude the labourer into the belief that it would make much difference to him. Abolish the law of primogeniture! You might as well tickle a rhinoceros with a straw. Is it likely the abolition of the law will be followed by the abolition of the custom to any appreciable extent during the present generation? The reform would have been carried long ere this but for the opposition of the landowners, and their opposition will not cease when they are outvoted. Again, suppose you abolish as far as possible the power to tie up land. The effect will be to place a large portion of the land in the hands of those who can pay the highest price for it. You transfer the land from the old aristocracy to the new. I don't know that the labourers would gain much by such a change of masters, and if the moneyed class are to be judged by those among them who have landed estates now, I fear the produce of the land would not be greatly increased. There are not only noblemen but also manufacturers and brewers who own deer-forests, and certain estates I know bear strong evidence that their owners, who draw their wealth from the towns, regard their broad acres as a playground rather than an investment. I do not for a moment contend that the result would not be, on the whole, beneficial, but, speaking for myself and others who are active in the labourers' movement, we decline to buoy them up with false hopes. The utmost that the change of masters could do for them would be to effect a very slow rise in their wages, and even that is open to question. Once more, the establishment of a cheap and easy system of transfer would tend to aggregate as well as to distribute land. You cheapen transfer as well to the man who wishes to add house to house and field to field, as to the man who simply wants to buy a small plot. You may say indeed that the rich landowner who buys up little men is not deterred by dear and cumbrous transfer, but if you cheapen transfers you enable him to offer a heavier bribe to the small owner who is unwilling to sell.

It is not therefore surprising that writers in the *Labourers' Chronicle* refuse to regard free trade in land as worth fighting for, unless it is accompanied by something that shall be of tangible advantage to the labouring class. We say that while the small cultivator is ready and willing to pay the highest rent, he has no chance at present, and we rather look to the nationalisation of the waste lands, and to the impartial administration of the charity lands. Into those questions I will not enter, or this letter would extend to an unreasonable length. Suffice it to say that in our opinion the labourers would pay the highest rent, and raise the greatest amount of produce, and this we are prepared to prove by actual facts.

I fear your article is far too rose-coloured. The great improvement that has taken place is not so great as some of our optimist friends are inclined to represent. From a more or less extensive acquaintance with eight counties where the union has been actively at work, I shall estimate it at 2s., or at the utmost, 2s. 6d. per week. Where the union has not extended it is certainly not more, on the average, than 1s. per week. I should put the present average wage between the Trent and the Thames at 15s., and (except in Kent) south of the Thames, at 12s.; and I have put the figures rather too high than too low. Nor is this all clear gain, when we take into consideration the rise in prices during the last few years. Though we are satisfied that the present results have well repaid the toil, we are equally satisfied that we want a more effectual remedy than the ordinary operations of trade unionism.

As to migration, let me remark that it has been chiefly directed to the industrial centres of the North and Midlands, that it has all along been a mere makeshift, and can only be extensively resorted to when certain trades are in a very flourishing condition. It is not in the least probable that we shall be able to migrate men next year to anything like the extent we have done this. Moreover, the man who has been brought up to agricultural work naturally prefers that

work, and often finds town life intolerable. Nor is there that extensive demand for men on Northern farms which your article would lead one to believe. If there were, our delegate in Northumberland would long ere this have discovered it. I do not say there is no society, but, granting that there is, it is not worth our while to migrate a few thousand families from the South simply to compete with their Northern brethren who do not average more than 18s. per week now.

As to emigration, the union cannot be responsible for all the loose statements made in the papers as to numbers. It is sufficient that the Exodus will be a very large one, and that it will increase rather than diminish. I know numbers who have made up their minds to go out early in the spring, and such is Arch's influence, that if he did promise to send 10,000 families out before June, he could keep his word.

Finally, let me say that the union leaders have been literally forced to the policy of emigration. With the exception of Mr. Edward Jenkins, who has always been a strong emigrationist, they have all along shrunk from it. The *Chronicle* did not advocate it, Mr. Arch, Mr. Ward, myself, and others, have said nothing in favour of it, till very recently. I firmly believe that, if extensively carried out, it will be disastrous to England. But there is no other course open. It is painful to find the interests of the country and the interests of humanity for the moment in collision, but the choice between the two is not difficult. The responsibility rests not with us, but with those who make emigration a sad necessity. To raise the labourer's wages to a point at which he shall be able to live in comfort is impossible under present conditions. The union can only half remedy the evil. Free trade in land is good in itself, but it is not a remedy for the labourer's grievances. We have, according to the Inclosure Commissioners, a million of acres of common land in England alone good for the plough. Nationalise them and give the labourers a fair chance. Place the charity lands under Government supervision, and let them be also open to the small cultivator if he will pay the best rent—and he certainly will. There is no other way to stop the coming Exodus.

I am, Sir, yours faithfully,
HOWARD EVANS.

THE AGRICULTURAL LABOURERS' AND THE TIMES.

To the Editor of the Nonconformist.

SIR,—The *Times*, as every one knows, has sundry peculiarities in its management. One is to decline controversy. Its ponderous sledge-hammer descends on whatever has to be smashed up, and it is always assumed that the thing is for ever settled. A few days ago the threatening exodus of the agricultural labourers was on the anvil, and the infatuation of our rural swains got the blow. I ventured to correct one or two of the Thunderer's fallacies, touching our much-talked-about friend Hodge, in a letter a day or two after this article appeared, but of course it was not inserted. As I feel deeply interested in the question of our farm-labourers' social status, I shall be glad if you can find room for a copy of the letter in question, which I herewith enclose.

I remain, yours faithfully,
ARTHUR CLAYDEN.

Faringdon, Dec. 6, 1873.

To the Editor of the Times.

SIR,—I shall be glad if you will allow me to correct two or three fallacies which I detect in your article of yesterday, on the emigration of our farm-labourers. Few things have contributed more to bring about the present unhappy relations between employers and employed, than the errors and misconceptions of the press. Well informed on almost every other subject, your writers seem to me sadly deficient when they come to handle the agricultural labourer. And rarely has this deficiency of information been more exemplified than by the article in question.

After dwelling on the significant phenomenon of a preparation on a large scale, for an exodus of labourers from England next spring, you proceed to warn the labour-starved peoples to whom they are going, of what they may expect to receive, and here your fallacies begin.

"It should always be borne in mind," you remark, "that the English labourer, though upon the whole the best servant in the world, and doing his day's work against any other man, is not self-reliant or trustworthy under novel conditions."

Now, Sir, after having met hundreds of these very men in Canada, and witnessed their singular self-reliance and trustworthiness under "novel conditions," I must beg to demur to your ruling. It is perhaps hardly fair to refer to the conduct of one of them under specially "novel conditions" in the city of Boston three weeks ago. I should like to see the Englishman who could hold his own better than the Warwickshire labourer did, whom I heard speak for an hour from the platform of the Faneuil Hall.

To the rule. I am not so sure of this popular notion. I But, Joseph Arch, you will say, is an exception, believe the universal anxiety which is everywhere found to secure English farm-labourers, springs from a discovery which I shall be very glad for the *Times* to make, that below that outer crust of semi-stupidity which envelopes these heavy-featured field-workers, there is a groundwork of solid good sense. As this revelation respecting the labourers is one that has only come to myself after a lengthened study of them under the most novel conditions that could be imposed on them of an organised combination to promote their own interests, I am quite disposed to be lenient with sceptics.

The truth is, Sir, the very odding of our rural squires and parsons which you reckon among the advan-

tages of our agricultural labourers has made them the seemingly weak-kneed men they are. As the best preparation for freedom is freedom, so the best preparation for manhood's duties is to be treated as a man.

Go and stand at a barn door and hear how an ordinary English farmer addresses his men, then listen at their cottages to the patronising strains of the lady visitors of their wives. Take a chair in the board-room of a parish workhouse when the half-paid toiler's wife comes up before the dread tribunal for the legal supplement to the farmer's wage, and then finish up with an hour at the petty sessions, when Hodge appears between two huge policemen, and is treated by the Bench as if he belonged to a race of beings as far back as the point from which Darwin thinks we started. Do this, Sir, and you will wonder no longer at the apparent helplessness of the sons of the soil. But witness these self-same men under the new circumstances and the novel conditions which you appear to deprecate for them, and a wholly different being appears. The old slough is cast off, servitude soon becomes intolerable. He rises rapidly into a condition of independency, and his children, instead of repeating the weary humdrum existence of the old system, become well educated, and take their place in society as its most valued members. Again, you express surprise at the energy of departure just now, "at the very time when the condition of the labourer is undergoing an almost revolutionary improvement; his wages are better, he has cheap and ready justice if he likes it against the deep prejudices of the old English farmer. He has now secured education for his children."

I fear your catalogue of advantages is largely imaginary. It may be safely assumed that men do not emigrate without a cause. The clinging of villagers to their cottage homes has long baffled the persuasive powers of emigration agents. Depend upon it, Sir, if things were as you picture them in our rural districts, you would not have had to sound the note of warning which your leader of yesterday contained.

"His wages are better" you say, but you do not add—and they need to be with firing raised 100 per cent., and almost every other necessary of life one-third higher in price than it was ten years ago. I believe, and I say it advisedly, and, as the result of some little acquaintance with the subject, that the agricultural labourers of England were never much poorer than they are to-day; i.e., by comparison with other workers and society in general.

But "he has cheap and ready justice." Then a great change must have taken place since I left England three months ago. At the last meeting of the Agricultural Labourers' Union at Leamington, which I attended previous to my departure for Canada, among the items of business on the agenda was a lawyer's bill amounting to over 80l. And what was the villainous extortion all about? A poor labourer had been kicked to death's door by his employer, a Berkshire farmer, and, at the advice of the doctor the Union had attempted to get justice done the unfortunate man. The attempt as usual, failed, and this infamous bill of costs was the price paid by the labourers' executive. A few weeks before another heavy lawyer's bill was before us, and what was its history? Mr. Arch and sundry other union advocates had held an outdoor meeting in the market-place of this town, and one of our wondrously energetic magistrates, whose passion for convicting union labourers has gained for him an unenviable notoriety, forthwith summoned them to be and appear before his dread tribunal. Of course, the bankrupt prosecution collapsed before the fire of the able Queen's counsel who was retained for the defence; but the poor labourers had to pay the bill, close upon a hundred pounds. "Cheap and ready justice" this with a vengeance! I could quote a score of similar cases. And then as regards the much-vaunted educational advantages of these rural swains, all is not gold that glitters even here. In most of our villages the public schools are under the control of the parish priest; and what is the teaching in such places? I have lying open before me a catechism used very extensively in these schools, and among the questions and answers I find the following:—

How are we to know the meaning of the Bible?—We learn it from the Church.

Are we bound to believe what the Church teaches?—Yes, we are bound to do so.

How can we obtain God's grace?—By prayer and the Sacraments.

Which Sacraments are necessary for all men?—Baptism and the Holy Eucharist.

What is baptism?—Washing away of sin.

Whose children are we made in baptism?—The children of God.

What is the Eucharist?—It is the body and blood of Christ.

What did our Saviour give the Apostles power to do?—To make bread and wine His body and blood.

Did He give this power to any one else?—Yes, to the bishops and priests who came after them.

What is the Holy Eucharist besides a Sacrament?—It is a sacrifice.

What is a sacrifice?—Something offered to God upon an altar.

Why do we say the Holy Communion and the Holy Eucharist?—Because it is the holiest thing in the world.

Can we hope to be saved without it?—No, we cannot.

Now, Sir, as there are among our agricultural labourers of England a large proportion who are Primitive Methodists or some other section of Nonconformists, you will see at once that the privilege of having such infinite nonsense as this taught their children is not likely to count for much when English and Canadian advantages are being weighed in the cottage balance.

In addition to this, I need scarcely remind you that the educational advantages on the whole American continent are far in advance of our own. Allow me to express the earnest desire which many of us feel that you would use your great influence with the landlords of England in urging upon them such action as shall prevent the depopulation of our villages, and I for one devoutly hope that what can be done will be done quickly lest peradventure we should wake up one day to find that we had locked up the stable when the horse was gone.

I am, Sir, yours faithfully,

ARTHUR CLAYDEN.

November 29, 1873.

'SWEETNESS AND LIGHT' AT CARMARTHEN.

To the Editor of the Nonconformist.

SIR,—You were fortunate in getting hold of the Vicar of Carmarthen's extraordinary letter, and verily he has

his reward in that wider scope you and the *School Board Chronicle* have given him for the notoriety he so much loves. An old Italian proverb says, "Children and fools do not disguise themselves." The Rev. Latimer Jones is not a child, but his letter exhibits a fair sample of the narrow bigotry which his wiser brethren among the Established clergy more carefully conceal. A more general display of these outward and visible signs of this inward and more frequent than expressed intolerance: and public disgust would soon rid us of the present obnoxious denominational system of education and of the State-pampered priesthood which supports it. The rev. gentleman seems to have made Ancient Pistol, Sir John Falstaff's swaggering attendant, his model. After a considerable amount of bluster in obedience to a contemptuous correction by the Education Department, he quietly "eats his leek." In the letter you publish he says, "Do you expect any one who can distinguish between honour and fraud to deal with such a board? If I pay the grant instead of you, I never will." In the subsequent correspondence published in the local papers, Sir F. Sandford requires to know whether he is to inform the board that their officers, in compliance with sec. twenty-two of the last Act are to obtain the requisite returns from the Towy-side and Priory-street schools, and the purport of the rev. gentleman's reply might have been couched in Pistol's own words,

Tell them my fury shall abate, and I
The crowns will take.

The reason of this concession is slightly ambiguous. Possibly the irate vicar did not mean to include himself amongst those capable of drawing the distinction intimated, but the fear of being taken at his word, and losing the grant, was doubtless the most powerful motive in inducing him to come down from his horse, for

Down he came, for loss of pride,
Although it grieved him sore,
Yet loss of pence, full well he knew
Would trouble him much more.

You justly observe that the rev. gentleman's letter speaks for itself, and nowhere does your remark apply more aptly than at Carmarthen, where we are so accustomed to his outrageous statements that we have almost ceased to notice them, and we simply say, "It is only Mr. Latimer Jones." His charge of unfair play against the Liberal party with respect to the election of the present Carmarthen School Board may be taken as a specimen. Notwithstanding its audacity, the real facts are so well known in the locality that there it is quite unnecessary to refute it. But as the accusation, through the medium of your paper, has been made known to a wider audience, who know not Mr. Latimer Jones, perhaps you will allow me as briefly as possible to state the real history of the transaction.

Although the sectarian party had endeavoured *per fas aut nefas* to prevent the formation of a school board, negotiations were entered into between a committee representing that party and a committee representing the public educationalists, with a view to prevent a contest in the election of the members of the board. The denominationalists wished that Mr. W. Morris, the subsequent chairman of the board, should be the joint nominee of both parties, who should each nominate three other candidates. It was doubtless, practically speaking, a small matter by whom Mr. Morris was nominated as long as he became a member of the board. The Liberals, however, since this gentleman had represented them in Parliament, and knowing that they were a large majority in the borough, felt very strongly on the point, and insisted that they would go to the poll, unless Mr. Morris should be solely their nominee, and that they should nominate three candidates besides. This gave rise to a good deal of discussion in both committees, but the Liberals remained firm in their demands, and eventually Archdeacon Williams, the chairman of the Tory committee, waited on the Liberal committee, and stated that the party unconditionally surrendered their point and agreed to their opponents' terms. It was thus arranged that the Liberals should nominate four candidates, of whom Mr. Morris would be one, and the Conservatives three, making up the full number of the board, seven. In spite of this distinct understanding, Mr. Morris was defiantly nominated by a member of the Tory committee, who had been most, if not the most, prominent in the negotiations. The compact being thus wilfully and insultingly violated, some members of the Liberal party went to the place of nomination with a view of proposing another candidate to bring about a contest to punish the Tories for their breach of faith. Being forewarned by the previous treachery, they were not so surprised as they would have otherwise been by the discovery of a further trick. They found that the sectarian party, except effecting the nomination by which they had broken the contract, had nominated no other candidate. Their nomination of Mr. Morris showed that they knew the time and the mode; the Liberals, therefore, feeling that they had to deal with men unable to "distinguish between honour and fraud" ("I thank thee, Jew, for teaching me that word") could arrive at no other conclusion than that the omission was another attempt to cause delay and confusion in the constitution of the board. To prevent this, they nominated three other Liberals. Of course the Tories were greatly chagrined at the failure of their plot, and they were mercilessly laughed at enacting the part of "the engineer hoist with his own petard." I am not surprised that they are still sore from their well-

deserved punishment, or that the vicar should manifest that soreness in his extravagant letter. It is no use, however, for him to charge his opponents with the perfidy of which his own party were guilty; for the facts as I have given them are "very well known to the folks of our town."

A brief glance at two more of the many audacious statements in Mr. Jones's letter, and I have done. "My parishioners have, within the last five years, spent 3,000l. upon schools, without even one shilling from your department, while the Secularists spent not one farthing." I should not like to believe the first part of this statement upon Mr. Jones' mere *ipse dixit*, but the latter part is wholly untrue. The "Secularists," as the reverend gentleman chooses to call the Nonconformists of Carmarthen, have within the last five years established the Johnstown British School. They supported that school and the Lancasterian Schools, having together accommodation for 500 children, until less than two years ago, when they were transferred to the school board; and yet Mr. Jones has the effrontery to say that during the last five years they have not spent one farthing upon schools. The other statement is the one you have already referred to: "Had it not been for the Church of England, Carmarthen would be one of the darkest places in creation." Up to 1836, there was but one Church of England place of worship in the town, and that but meagrely attended, while the Baptists had two chapels, the Calvinistic Methodists one, and the Independents one. In these four chapels there were at that time congregations together averaging more than three thousand. There were besides two Wesleyan chapels, and, I believe, the Unitarians and Quakers had also congregations in the town. Comment on these statements is needless, and your readers will not now be surprised that we say at Carmarthen—"It is only Mr. Latimer Jones!"

Yours truly,
AFON TOWY.

Dec. 6, 1873.

THE LATE BISHOP WILBERFORCE.

To the Editor of the Nonconformist.

SIR,—When Mr. Gladstone, at the meeting at Willis's Rooms last Tuesday, in aid of the Wilberforce Memorial Fund, "asked" and "appealed" to those present "to resolve that a national memorial should be raised to Bishop Wilberforce," it seems to me he must have forgotten the language of the late prelate with regard to at least one-half of the inhabitants of this land, and consequently to his countrymen, when he clasped Dissent with overcrowded cottages and beershops as amongst the evils with which the clergy were to do battle. No memorial to such a man can be truly called "national." I therefore protest against the misuse of this word by the Prime Minister: instead of a "national memorial" it will be simply one raised by the Episcopalian in honour of a prelate who, whatever admirable qualities he may have possessed, was one of their most bigoted and inconsistent of bishops.

Yours faithfully,
A DISSENTER.

THE "CONGREGATIONALIST."

To the Editor of the Nonconformist.

SIR,—Will you allow me a few lines in your very valuable paper to put in a plea for the increased circulation of the monthly periodical, the *Congregationalist*? The Free Churchmen of England have always been distinguished for the sterling character of their literature, and the *Congregationalist* fully sustains the reputation so well gained in our past history. We all know the editor, the Rev. R. W. Dale, to be a man of sterling merit, generous in his sympathies, yet valiant for the truth. Whilst many ministers in our large towns trim their sails to the passing breeze, avoid politics, and have no interest or take no part in the struggles of Free Churchmen for civil and religious liberty, Mr. Dale has ever stood in the forefront of the battle, and as an Englishman expressed his hatred of injustice, injury, and wrong. All Congregationalists who love our country; all who are stirred at the sight of multitudes of the State-paid clergy going over to Rome; all who long and pray for the time when perfect religious equality shall exist in England, should take in regularly the *Congregationalist*, and support the leader, who has constantly, in season and out of season, protested against priestly tyranny, and upheld the rights and liberties of every Englishman.

No one, I feel assured, who reads the thoughtful papers and spirited articles in the *Congregationalist*, but will be glad to see its circulation vastly increased during the year 1874.

I am Sir, yours truly,
A FREE CHURCHMAN.

Bradford, December 8, 1873.

CORRECTIONS.

To the Editor of the Nonconformist.

SIR,—In the *Nonconformist* for the 3rd inst., a short hymn of my father's (mangled so as to destroy the metre in both verses) is inserted as "From the Life of Robert Charlton"; and oddly signed, "An Invalid." It is to be found on page 117 of "Hymns of Praise,

Prayer, and Devout Meditation, by Josiah Conder." (Snow, 1856.)

I remain, Sir, very truly yours,
EUSTACE H. CONDER.
Leeds, Dec. 5, 1873.

[The quotation in question was sent to us by a correspondent with a request for its insertion.—ED. Noncon.]

To the Editor of the Nonconformist.

SIR,—Kindly let me say, in correction of an error of your printer last week, that "an invitation" was not given, but only the resolution of a preliminary meeting passed, when I withdrew my name from the Bristol Church.

I am, Sir, yours truly,
PALMER G. GRENVILLE.
Glasgow, Dec. 8, 1873.

THE EDUCATION ACT.

THE BIRMINGHAM SCHOOL BOARD.

The first meeting of the new Birmingham School Board was held on Wednesday (under circumstances indicating the great excitement which prevails in the town on the education question, and the new phase on which it has entered here). Long before the time appointed for commencing the proceedings, the board-room, which will hold 200 persons uncomfortably crowded, was densely packed, and an equally compact mass filled the large entrance-hall. Miss Sturge, the lady member, was the first arrival, and was loudly cheered on entering the room. Mr. R. W. Dale, Mr. Charles Vince, Mr. Chamberlain, Mr. George Dixon, M.P., Mr. Dawson, and the other members of the League, received a most demonstrative welcome. The members of the Church party, who had formerly occupied seats at the head of the table, now exchanged places with the Liberal members, the latter taking their seats at the top of the table. Mr. Sargent, the late chairman, occupied a chair the furthest from his old position. There was much good-humoured banter while the process of arranging seats was proceeding, Mr. George Dawson causing some merriment by refusing the invitation of one of his Liberal colleagues to sit near the head of the table. On the motion of Mr. George Dixon, M.P., seconded by Mr. J. S. Wright, Mr. Joseph Chamberlain (the chairman of the Executive Committee of the National League and Mayor of Birmingham) was elected chairman of the board without opposition. In acknowledging the honour conferred on him, the Chairman said the recent contest had settled the broad lines upon which their future action must be based, and he had no doubt his colleagues of the minority would be inclined to give a fair trial to the new system which the board had been elected to carry out. Mr. J. S. Wright, the chairman of the Birmingham Liberal Association, was elected vice-chairman of the board. The election of committees was then proceeded with, the principle being observed of giving the League members a majority on every committee. The first step towards introducing the new policy of the board was then taken by the chairman, who moved a resolution the effect of which was to discontinue all payments by the board to industrial schools not under the management of the board. Mr. Chamberlain justified the step he took on those grounds which are stated as the essential principles of the platform of the League. He believed the work of denominational industrial schools would be better done by the board. Amongst other reasons advanced, one was that it was wrong to apply public money to sectarian purposes, and some of the industrial schools to which they were called upon to contribute are intensely sectarian in their character. Mr. George Dawson seconded the resolution and then a hostile amendment moved by a member of the Church party, and supported by the Roman Catholic member, and the whole of the denominationalist members, was lost. The chairman's resolution was carried by eight votes to seven. The vexed question of the payment of fees under the 25th clause was the next question upon which a trial of strength took place between the opposing parties. The old board met the difficulty by allowing the 25th clause to remain in abeyance, the fees of a number of poor children sent to denominational schools being paid by voluntary efforts. Eleven hundred children had been so provided for, and 300l. expended in the payment of their fees. Mr. Elkington, a member of the Church party, now announced that the contributors to the voluntary fund were unwilling to continue their subscriptions, and he moved that the fees of the children in question should henceforward be paid by the board. The Rev. Dr. Burges (Churchman) seconded the motion, Mr. J. S. Wright (Liberal) moved, as an amendment:—

That application should be made by the clerk to the public elementary schools not in connection with the board to ascertain if they were willing to take, without fees, the children of parents unable to pay for them; and, if so willing, how many they would admit; and, in the event of the managers declining, the General Purposes Committee should be instructed to inquire in those localities where there were no board schools what rooms could be had suitable to the instruction of the poorer classes.

In the course of a long discussion which followed, the Rev. R. W. Dale, who seconded the amendment, denied the assertion that the League party refused to the poor man a right which was allowed

to the rich. He conceded to no rich man the right of choosing a school and making the public pay for it. Mr. Geo. Dawson and the Rev. Canon O'Sullivan having spoken, Mr. Wright's amendment was carried by eight to seven. Mr. George Dixon, M.P., gave notice of his intention to move at the next meeting that the Sites and Buildings Committee be requested to recommend sites for one or two free schools. Mr. George Dawson gave notice of the following motion:—

The recent election having shown the decision of the majority of the ratepayers that the education rate shall not be applied to the purposes of religious teaching, resolved, that after the 1st of February next religious teaching shall cease in the board schools.

Mr. R. W. Dale then said that at an early meeting of the board an application will be made by the committee of the Birmingham Religious Education Society for permission to make arrangements for giving religious teaching to those children attending board schools whose parents may be willing that they should receive such religious education from the teachers of the society, and he would move that the application be referred to the education committee. The proceedings then terminated having lasted three hours. A large crowd had remained outside the board-room all the time, and the members were again loudly cheered on leaving the meeting.

In reply to an article in the *Times* complaining of the overbearing action of the new board, "The Chairman of the Birmingham School Board" replies as follows:—"Your article on the proceedings at the first meeting of the Birmingham School Board is based on a misapprehension of facts, which I trust to your sense of justice to allow me to correct. The majority of one which you say has been secured by the adherents of the National Education League, is not the result of a close balance of parties in the town, and is not, therefore, liable to reversal in case of a death or resignation. The eight League (or Liberal as we prefer to call them) candidates received over 290,000 votes, as against 195,000 which were cast for their eight opponents. The difficulties and complications inherent in the cumulative vote deterred us from running more candidates than the exact number sufficient to secure us a majority. But the returns show that we are entitled to at least nine, and probably ten, seats out of the fifteen. On the occasion of the last election the proportion was the same, but as we then put forward fifteen candidates we only secured the return of six. Our opponents had thus a majority at the board, although they only represented a minority in the town. Under these circumstances they might have fitly practised the moderation and generosity now for the first time recommended by the *Times*, but they preferred to use their temporary success to secure grants for sectarian schools under private management, and they paid no attention to the remonstrances and protests of the minority. The confirmation or reversal of their policy in that respect was one of the issues on which appeal was distinctly made to the ratepayers during the recent contest, and their verdict was emphatically in favour of our views. Accordingly, on Wednesday last we merely gave effect to the decision of our constituents and to the wishes of the large majority of the inhabitants of Birmingham. The principle which has governed our action is one which Liberals have at all times maintained—viz., that the money of the ratepayers should not go to institutions over which the representatives of the ratepayers have no control, but we are prepared to find accommodation for both classes of children affected by our resolutions in schools under the direct management of the board. The amendment, or rider, proposed by a member of the League, and referred to by you as being in opposition to my resolution, was really settled after consultation with his colleagues and was readily accepted by all of us. In concluding, let me assure you that you do us only bare justice when you say that we are not conscious of indifference to the interests of the children. If you will suspend your unfavourable judgment for a short space, I am confident the time is not distant when you will recognise the importance of the efforts we are making to raise the standard of elementary instruction, and will appreciate our endeavours to secure a system of national education free from sectarian influences and solely directed to the efficient attainment of national ends."

THE LONDON SCHOOL BOARD.—It appears to have been decided that the Hackney elections to the London School Board were valid, for the official notice of the results, with the signature of Mr. Russell Gurney as returning officer, appeared in the papers of Saturday. The board will meet to-day, when a chairman will be appointed. The Church party are expected to nominate Lord Napier and Ettrick, but it is probable Mr. Charles Reed, M.P., will be chosen chairman (perhaps without a vote), and Lord Napier will probably be appointed vice-chairman.

BRIGHTON SCHOOL BOARD ELECTION.—The contest which has been going on for some time in this town excited great interest. The Brighton School Board consists of thirteen members, and sixteen candidates presented themselves. The advocates of National Unsectarian and Bible education nominated seven candidates, the Denominational party a similar number, the Roman Catholics one, and one gentleman, Mr. Ridley, came forward as an independent candidate. The polling was held on Thursday, and the result of the election is as great a triumph for the Unsectarian party as that recently achieved at Birmingham. The names of

the successful candidates, with the numbers polled, are appended:—Miss Ricketts (Unsectarian), 7,216; the Rev. Alexander Hamilton, D.D., Presbyterian minister (Unsectarian), 7,206; Mr. Councillor Ridley, auctioneer (Unsectarian), 7,161; the Rev. J. B. Figgis (Unsectarian), 6,996; Mr. Alderman Ireland, builder (Unsectarian), 6,896; Mr. James Thompson, gasfitter (Unsectarian), 6,492; Mr. Alderman Friend (Unsectarian), 6,300; Mr. Marriage Wallis, wholesale grocer (Unsectarian), 6,102; the Rev. E. L. Roxby (Churchman), 5,234; the Rev. A. A. Morgan (Churchman), 4,663; the Rev. J. Hannah, Vicar of Brighton, 4,599; Mr. Douglas Fox, surgeon (Denominationalist), 4,134; Mr. Attree, auctioneer (Denominationalist), 3,368. The three unsuccessful candidates—Mr. Ryder (Roman Catholic), Dr. Hilbers (Denominationalist), and Mr. Wilkinson (Denominationalist)—polled respectively 2,577, 2,540, and 2,493 votes.

THE LIVERPOOL SCHOOL BOARD.—It has been remarked that the result of the Liverpool election is the absolute reverse of that at Birmingham, but this is not quite the case. The payment of fees under Section 25 and the continuance of religious instruction in board schools must not be looked upon as settled points in the policy of the new board at Liverpool. As far as the 25th Section is concerned, there was, we believe, some understanding among the candidates and their supporters before the election, which may result in a resolution no longer to pay out of the rates the fees of indigent children in denominational schools; and it is not unlikely that the money will be provided from voluntary sources for the payment of those fees. As to religious education, a proposition emanating from an active Church clergyman in Liverpool has been made to the board, which very much resembles the scheme of the Birmingham Religious Education Society, and the old board relegated the discussion of that scheme to the new board. Whatever may be the fate of the proposal it comes in Liverpool from the Church party and not from the League.—*School Board Chronicle*.

SCHOOL BOARD, FOLESHILL, NEAR COVENTRY.—The first school board for this populous parish was elected on Saturday, the 29th ult. The election resulted in a signal triumph for the Nonconformist cause. The Church and Tory party resorted to the most unscrupulous misrepresentations of their opponents, denouncing them, both publicly and privately, as infidels, as haters of the Bible, and as wishing to bring up the children of the parish like heathens. They also stooped to many low devices with a view to win the election; but they have been decisively defeated. There were seven seats to be filled, and each party brought four candidates into the field. Those on the Church side were the Rev. W. R. Carr (vicar), Mr. Lloyd, Mr. Calloway, and Mr. Randle. The Nonconformist candidates were the Revs. G. L. Withers (Independent), and J. P. Barnett (Baptist), Mr. Joseph Orton (Baptist), and Mr. John Knight (Primitive Methodist). The last-named gentleman was the working men's candidate. At the close of the poll, the numbers stood as follows:—Withers, 1,002; Barnett, 999; Orton, 984; Knight, 979; Carr, 978; Lloyd, 959; Calloway, 836; Randle, 786. The constituency has about 1,600 voters on the register. The number of voters who polled amounted to 1,091. The Nonconformist candidates took the lead, and constitute the majority on the board. They are pledged to the entire exclusion of the 25th clause of the act, to the payment of secular teaching only out of the rate, and to the introduction of unsectarian religious teaching, to be remunerated by voluntary contributions. A tea-meeting to celebrate the victory is to be held at the spacious schoolroom of Salem Chapel (Rev. J. P. Barnett's) on Monday next. A large and enthusiastic gathering is expected, and a Liberal association will probably be formed.

THE NOTTINGHAM SCHOOL BOARD.—A large and enthusiastic meeting of the Nonconformists of Nottingham was held in the Mechanics' Hall on Friday night, under the presidency of Mr. Alderman Manning, for the purpose of considering the recent school board election in the borough and of supporting the policy of the Liberal majority on the board. The meeting was called by the Notts Nonconformist Association. The Rev. R. A. Armstrong moved the first resolution:—

That this meeting gladly recognises, in the recent school board elections in Nottingham, an evidence of the growth of enlightened public opinion on the subject of national education, and earnestly calls upon the new school board as early as possible to provide the promised board schools, in order practically to test the respective merits of public and private administration in such matters, and also, by the introduction of a healthy competition, to raise the character of education in all the primary schools of the town.

He said they hoped that when the sectarian element was thrust aside out of the schools it would tend to soften down those harsh and bitter feelings which unfortunately divided this borough, as they had divided, under Mr. Forster's bill, about every other borough in this country. (Cheers.) The Rev. A. McCurdy having briefly seconded the resolution, the Chairman alluded to the significance of the figures of the last election as compared with the figures at the previous (single) election, when he himself was able only to poll 3,000 votes as against 4,500 recorded for the denominational candidate. Mr. J. W. Lewis, who was received with cheers, said what he and his friends on the board desired in their new capacity was to raise the tone of education in the town. (Hear, hear.) Mr. J. E. Ellis then moved the second resolution:—

That this meeting expresses its profound dissatisfaction with those provisions of the Elementary Education Act, which have made school board elections, and the education of children, the occasions of sectarian and political strife; and calls upon the Government during the ensuing session of Par-

liament so to amend the Act, that a contest so disastrous both to education and religion may cease, and that thenceforth all sects and parties in the State, instead of wasting their energies in internecine warfare, may be united together in a crusade against ignorance, and against the fruitful and fatal consequences of ignorance, poverty, and crime.

He said that the Education Act of 1870 was a failure in many respects, but he ventured to say that the failure had drawn increased attention to the anomalous position of the Church and State in this country. (Hear, hear.) They were entering into a contest which would, he did not hesitate to say, finally result in the country being placed, in the matter of true and perfect religious equality, on the same footing as other countries. (Applause.) After some further remarks on the operation and character of the Education Act, which he regarded as a sort of compromise, Mr. Ellis proceeded to allude to the necessity which existed in the present day for an improved class of teachers, observing that a really efficient class could not be obtained under the denominational system. The resolution was seconded by the Rev. T. Ryder. Who, he asked, was responsible for the sectarian strife they had experienced in Nottingham? He denied it was either the Quakers, the Wesleyans, or the Liberal candidates, whose aim, he rejoiced to find, was to erect schools in the town which should be the common property of all. Mr. Ryder then showed that the great object the Church party had in view at the last election was the propagation of their own peculiar dogmas and tenets at the public expence. A vote of thanks to the chairman was moved and seconded by the Rev. F. S. Williams and Mr. Kaye, after which the meeting separated.

THE DEPUTIES OF THE THREE DENOMINATIONS.

The half-yearly meeting of the Dissenting Deputies, was held on Friday evening at Cannon-street Hotel. In the unavoidable absence of Mr. Charles Reed, M.P., the chair was occupied by Mr. John Glover. The minutes of the previous meeting having been read and confirmed,

The Chairman said that it had been usual to hold the half-yearly meeting a little earlier in the Autumn, but last year it was held later in anticipation of the session of Parliament, and the committee thought it might be better to hold it later this year in order that they might have some forecast of future legislation. It was not usual to present any report at that meeting, but it had been customary to look back at the session past and to reckon up their ecclesiastical losses and gains. The first item was the Union of Benefices Bill, and that was a measure about which they did not care very much, for, there were some things in the bill which they considered a distinct infraction of the rights of parishioners, and if it had become law would have changed those rights for the worse. Seeing what was looming in the distance, they were not very anxious for a fresh appropriation of ecclesiastical property. On the Burials Bill they had a glorious division, the second reading having been carried in one of the largest Houses of the session by a majority of sixty, although the dead weight of opposition which had so many means of giving itself expression prevented any further progress of the bill. This was in one respect to be regretted, but in another it was not. He regretted that another body of Christians in England should refuse such a simple measure of justice, but at the same time a measure of that description afforded a most delicate gauge of what their opponents were disposed to give. It was no matter what they wanted, if there was ecclesiastical precedents to be stated they could get nothing, although with respect to the Burials Bill they did offer terms of compromise and consent to some clauses in it which he hoped would not be repeated. (Hear, hear.) Their offers met with no respect, and they could now only work away until their friends came to a better state of mind. The Places of Worship Sites Bill was not a compulsory but a permissive measure, but even as such it was the subject of much strife before it passed and received the royal assent. In the neighbourhood in which he himself lived there were difficulties in obtaining sites for places of worship which were insuperable. Mr. Fawcett's Irish Bill on University Education was a great step. With regard to Mr. Miall's motion, he did not know what they could say about it. So long as they were content to send professed Liberals to Parliament, who refuse to give it any assistance, they had only themselves to blame. They had been told by a high authority that they must educate the people of England to their views, but he thought they must educate their own people on this question. In all other respects the question seems to be ripening with a rapidity that leaves nothing to be desired. The committee regretted that their friends, Mr. Remington Mills and Mr. Wilson, who had acted as trustees, were obliged to resign, and they would carry out the suggestions which the former had made in parting.

Mr. H. Wright moved and Mr. J. Clarke seconded a resolution of thanks to Mr. Osborne Morgan, M.P., for taking charge of the Sites Bill in the House of Commons, and the same gentlemen also moved and seconded a similar resolution, thanking Lords Hatherley and Romilly for their charge of it through the House of Lords, which was carried unanimously.

Mr. H. W. Michael moved a resolution of thanks to Mr. Osborne Morgan, M.P., for his efforts to pass the Burial Laws Amendment Bill, and

with regard to the Burials Bill said he thought it was but a small matter, and they ought not to conceal the fact that it was but a small part of what they wanted. He read the majority on that measure in the light of the minority on Mr. Miall's motion, and he would think more of the sincerity of members if they would fight for measures in their entirety. But they were not in earnest, and so long as there were members calling themselves Liberals who were not really so, they could expect nothing different. He was, however, thankful for the progress that had been made, and he hoped the bill would not be withdrawn.

Mr. H. R. Ellington seconded the motion, and said he was glad they had not seen the last of the Union of Benefices Bill, and he hoped the deputies would use every endeavour to prevent its passing into law.

Mr. J. C. Williams thought the mover of the resolution had been somewhat unjust in blaming the Liberal members for the loss of the Burials Bill, as they could not have done more than they did, and it was entirely owing to the forms of the House that it was not pressed.

A Deputy made some remarks in reply to Mr. Williams, and a letter from Mr. Mills, resigning his trusteeship of the funds of the deputies, was read by the secretary.

Mr. P. Bunnell moved a resolution of thanks to Mr. Mill for his lengthened and valuable services. Mr. S. R. Pattison seconded, and it was carried unanimously.

Mr. W. Edwards moved a similar resolution of thanks to Mr. John Wilson, who had also resigned, which was seconded by Mr. Oliver, and also carried. Mr. Selby Watson moved—

That a conference of the deputies and their friends be held in the month of January, 1874, to take into consideration the following resolution:—"That no system of elementary education will be satisfactory that does not provide for the compulsory election of school boards in all districts; and that all schools connected therewith shall be purely secular; and that in future there shall be no application of public moneys or local rates towards the support of any schools but board schools."

and in doing so said it would be necessary to remember that under the Elementary Education Act London was divided into centres, and all England into divisions, and the Education Department had power to send to each district for returns of school accommodation, and if those returns show there is not sufficient accommodation in the district, they may cause a school board to be constructed to provide for the deficiency. This system fails in that the accommodation is all that the Education Department is concerned about, and schools have been put up, so that they should not interfere. There is a strong reason why school boards should be established, in each district, because they could not enforce compulsory attendance without them. Mr. Watson then read two extracts from reports of Government inspectors (Mr. Bowstead and Mr. Steel) showing the necessity of having compulsory power of attendance, and some statistics from Manchester showing the increase in the attendance where it was compulsory, and invited the attention of the Deputies to them as proving the first part of the proposed motion. With respect to the second, "that all schools connected therewith shall be purely secular," he said he was aware that any one who advocated that proposition laid himself open to odium, but the same odium attached to those who advocated the separation of Church and State, and he felt that it was necessary for some one to speak out on that subject, and therefore he did not hesitate to move that resolution. He did not say the Bible should not be read in the schools because he did not love it, but it was because he did love it, and because he desired its truth to be more largely felt, that he took that position. He thought that the principles of religious freedom were violated if they compelled a child to read the Bible in the school. The child's father might be an atheist, or a Roman Catholic, and if he is compelled to send his child to a school where the Scriptures are read, it is a violation of his principles. He objected to the Bible being read in schools without note or comment, as it was an insult to the Book, which was too sacred for such treatment as that. Mr. Watson quoted the late Bishop of Winchester in support of his argument, and also an American author, and said he would not insult all the branches of the Christian Church by supposing that if there was no religious teaching in the day schools they would be content to allow the scholars to be without religious instruction altogether. He believed that God had given His truth to His Church, that they had done wrong in leaving its propagation to hirelings, and when it was taken out of their hands the Christian Church would rise up and do its duty, and there would be more religious knowledge than in these days when it is part of the teaching of the schoolmaster. With respect to the last clause of his motion, "that in future there shall be no application of public moneys or local rates towards the support of any schools but board schools," he said that these two systems of education could not run side by side, and that nothing but a really national system of education would suffice. He blamed the present Government for their conduct in connection with that measure, and for the time allowed for applications for grants, of which the Church party had taken the utmost advantage. Before that period there were but 150 applications for grants in six months, but at that time there were upwards of 3,300; 2,885 for Church of England schools, 82 Roman Catholic, 128 for other denominations, and 235 for board and unsectarian schools. It was the

greatest haul the Church ever had. That measure was passed to initiate a national system of education, and yet it was necessary to give the most gigantic bribe ever given to a Christian Church. And not only this but the capitation grants were increased. These two systems now ran side by side, but is it to go on? It was a most monstrous system of concurrent endowment, and was kept up because in those schools they could teach anything with a conscience clause, and children were being taught things which would be better purged out of the land. It was on those grounds he invited their attention to that matter. He had been told that he should not get the deputies to act, but he must say that his proposition had been met in a most courteous spirit. He had also been told that the time was inopportune, but he had not been told why it was so. It was said it would split up the Liberal party, but he began to doubt what the Liberal party was when they had a Premier who through his son says he will not disestablish the Church. If the Dissenting deputies would say no to his proposition, he and some others who were Liberal would see where they stood, but if they would, as he believed they would, assent to it, they would be acting worthy of their forefathers to whom Mr. Bright in one of his speeches attributed the foundation of their liberties in Church and State. This was another form of Church and State, and he held that religion should be taught by the Church of God, and that no public money should be given for the teaching of religion. (Cheers.)

Mr. Henry Wright seconded the motion, and said they were simply asked to come together and consider certain questions, and then to pass such resolutions as they thought fit. They had been blamed in times past for their part in the education question, but they felt they could not hinder the passing of that Act, although they tried to modify some of its clauses, but now it had become law it was their duty to see that it was worked so as not to infringe the principles of religious equality. Many thought the London School Board had been working for the good of the people, but now they found Churchmen doing all they could to oppose that system. He was in favour of secular education, because he thought the Bible had been dishonoured through the country, and because he thought the Bible would never be taught until the Church rose to teach it. He regarded the system of concurrent endowment as one of the most pernicious systems the mind of man ever invented.

Mr. W. H. Michael said if he rightly understood the constitution of the Deputies, it was established to defend the civil rights of Nonconformists, and that it was their duty to deal with evils as they arise, and not to adopt abstract resolutions, which were generally useless, and as they were not all agreed on this matter and it had been allowed to go on for two years, he asked them to reject the motion, and he therefore moved the previous question.

Mr. E. S. Pryce thought it a very inopportune time for such a motion, and could not support it.

Mr. J. E. Saunders warmly supported the motion, and thought it was a matter that affected their civil rights as ratepayers, and that though there were differences of opinion amongst them on the subject, it would be better to meet and discuss them than to be silent.

Mr. Samuel Thompson said he believed that those who supported the motion had great reverence for the Word of God, and so had he, and he would never consent to its exclusion from the schools. It was said the Church must arise in her strength, but it was a fact that the churches and the Sunday-schools were quite unable to meet the great needs of the population, and though not much good might be gained by simply reading the Scriptures in the schools without comment, it were better to have that than none at all.

Mr. Henry Bidgood agreed with the last speaker, and said he would never consent to the exclusion of the Bible from the schools, believing that it was there the children often got the only religious light they had, and because it was the only book that could give them the knowledge of God and His creation of the world. He believed the religious objection had no reality, and was the purest myth that was ever imagined.

Mr. H. R. Ellington said it was all very well to talk of our Bible, but he was told at Manchester that one of the school board candidates had been asked by one of the electors, "How about the Bible in the schools?" He asked his questioner, "Are you a Jew?" and he answered, "No, I am a Churchman."—"Then what Bible will you have," said he, "for there are more than one—there is the Jews' Bible, which is smaller than yours, and there is the Roman Catholics' Bible, which is different from yours." This was to be a national system of education, and they were setting up a system which would involve their using various Bibles. There was a difference of opinion amongst them on this question, and he did not think anything would be gained by further discussion at the present time.

The discussion was continued by Messrs. Stone, Sinclair, Pattison, Edwards, and other deputies, and Mr. Watson having declined to withdraw his motion, the amendment was put to the vote, and lost, and a division was taken on Mr. Watson's motion, when there were eighteen in favour and eleven against. It was therefore carried.

Mr. J. Scrutton moved, and Mr. J. Clapham seconded, a vote of thanks to the chairman, and the meeting separated.

SACRED HARMONIC SOCIETY.

The second concert of the forty-second season of this great society took place last Friday evening, when the oratorio was Handel's greatest choral work, *Israel in Egypt*. In bygone years, the public would not tolerate the performance of this work in its integrity, consisting, as it does in great part, of an unbroken succession of massive choruses; it was therefore thought necessary to relieve its supposed monotony by the interpolation of several songs having no connection with the subject. But when, chiefly as a result of this society's influence, a better taste had been developed, it not only became possible to present this masterpiece in its original form, but it has gradually taken its place as one of the most popular works of its class. It was performed on Friday evening with all the advantages arising from the society's unrivalled executive resources, and from long and intimate acquaintance with the music; which latter circumstance, if it has occasionally induced an excessive confidence on the part of the performers, and a little consequent carelessness in execution, did not produce any such effect on this occasion. The performance was one of the best ever given by the society, and evidently gave unbounded delight to the overflowing audience. The choruses, even the most complex and elaborate, as, for instance, "He led them through the deep," "And with the blast of thy nostrils," and "The people shall hear," were given with a precision which afforded evidence of painstaking practice at some period of the society's history, while those presenting better opportunities for orchestral effect, such as "He spake the word," "He gave them hailstones," and "I will sing unto the Lord," made a vigorous and irresistible appeal to the sympathies of the audience, the "Hailstone Chorus" being encored as a matter of course. The solo music, though occupying a subordinate position in this oratorio, presents several effective points, and was fortunate in the artists to whom it was entrusted. Miss Enriquez, who replaced Madame Patey at short notice, made a very favourable impression in the contralto songs, and Madame Sherrington was equally effective in the soprano music, though in the duet, "The Lord is my strength," a little moderation of force on her part would have enabled the pure but less powerful voice of Mrs. Suter to appear to better advantage. But the triumphs of the evening in this department were reserved for Messrs. Santley and Thomas, in the duet, "The Lord is a man of war," which was repeated in response to a hearty encore, and last but not least, for Mr. Sims Reeves, whose singing of the famous air, "The enemy said," we have never heard surpassed, even by himself; but he, as usual, and very properly, declined the honour of an encore. The performance was under the direction of Sir Michael Costa, who showed himself, as always, the very prince of conductors. The "Messiah" will be performed on Friday next, the 12th inst., with Madame Otto Alvsleben, Madame Patey, Mr. Vernon Rigby, and Mr. Santley as principal vocalists, and repeated on the 19th.

THE POPE'S ENCYCLICAL.

The latest Papal manifesto, dated from Rome November 21, is a long document containing a general survey of the present condition of the Roman Church, and denouncing in no measured terms the steps which have been taken in various countries to withstand Ultramontane pretensions. The Pope begins by deploring the troubles and afflictions which have marked his Pontificate, and declares that "things have lately reached such a point that death itself seems preferable to a life tossed by so many storms." It is not, however, the Pope says, to call attention to his own troubles that he has issued this Encyclical, but rather with the desire of assuaging the sorrows by which so many of his venerable brethren and their flocks are afflicted. He therefore passes under review the various enactments recently made in the Swiss Confederation for the regulation of parishes and appointment of curés, and declares them "void and of no force, by defect of power" in those who made them. They are therefore solemnly reprobated and condemned, and sentence of excommunication is pronounced against all ecclesiastics who presume to accept office under them. After praising the resistance offered by the bishops and people to the recent Swiss legislation, the Pope proceeds to comment upon the condition of the Church in Germany, and dwells upon the "hard and iniquitous laws" passed by the Prussian Government, by which the whole Catholic clergy and their education and discipline are submitted to the control of a civil tribunal constituted for that purpose. He points out the distinction between the spiritual and temporal authorities, and declares that, while reserving to herself all that pertains to the Divine law, the Catholic Church has always enjoined upon her children obedience to their princes. The Encyclical is exceedingly bitter against "those new heretics who, by an abuse of words, call themselves Old Catholics," to whom the Prussian and other German Governments have accorded their patronage.

And certainly what these wretched sons of perdition are striving for and whither they tend is plainly evident from certain of their writings, especially from the impious and impudent writing recently published by him

whom they have just set up for their pseudo-bishop. For when they attack and pervert the true power of jurisdiction of the Roman Pontiff and bishops, the successors of St. Peter, they wholly reject and oppose the infallible authority both of the Roman Pontiff and of the whole teaching Church; and with incredible daring, they affirm against the Holy Ghost, whom Christ promised should remain with the Church for ever, that the Roman Pontiff and all the bishops, priests, and people joined with him in the unity and communion of the faith, fell into heresy when they sanctioned and professed the definitions of the Ecumenical Council of the Vatican. Consequently they deny also the indefectibility of the Church, and blaspheme in saying that she has perished throughout the world, and that her visible head and the bishops have failed. Wherefore they maintain that the necessity is imposed upon them of restoring a legitimate episcopacy through their pseudo-bishop, who, entering not through the door, but from elsewhere like a thief and robber, himself brings the condemnation of Christ upon his own head. But these men, having entered boldly upon the path of iniquity and perdition, as by a just judgment of God usually happens, wished, as we have hinted, to construct for themselves a hierarchy, and elected a certain notorious apostate from the Catholic faith, Joseph Hubert Reinkens, and constituted him their pseudo-bishop. And that nothing might be wanting to their impudence, they betook themselves for his consecration to those Utrecht Jansenists whom they, in common with other Catholics, before their secession from the Church, deemed heretics. Nevertheless he, Hubert Joseph, dares to call himself bishop, and—what exceeds belief—is, by published decree, acknowledged and nominated Catholic bishop by the Most Serene Emperor of Germany, and is proposed to all his subjects to be held and esteemed in the place of a rightful bishop. Nevertheless, the very rudiments of Catholic doctrine declare that no bishop can be held to be legitimate who is not joined in the communion of faith and charity to the Rock upon which is built the Church of Christ. Then follows the decree against Bishop Reinkens. His election is declared contrary to the sacred canons, illegal, vain, and wholly null, while his consecration is declared sacrilegious. Sentence of excommunication is formally launched against him and all his abettors, partisans, and helpers, together with all those who have yielded him their assent. The Pope then refers to the condition of the Church in America, "some countries of which are so hostile to Catholics that their Governments seem to deny by their acts the Catholic faith which they profess." He concludes by a denunciation of all secret societies, masonic or other, and an exhortation to his "venerable brethren" to remain firm in the midst of the troubles by which they are surrounded.

Epitome of News.

The Queen, Princess Beatrice, the Duke of Edinburgh, Prince Arthur, and Prince Louis of Hesse attended Divine service on Sunday in the private chapel at Windsor. The Rev. Henry White, M.A., preached.

On Monday, at Windsor Castle, Her Majesty held an investiture of the Orders of the Bath and of the Star of India, at which many officers of distinction were decorated.

The Duke of Cambridge and the greater portion of the distinguished company who were the guests of the Prince and Princess of Wales at Sandringham last week left on Saturday.

Mr. Disraeli and the Bishop of Peterborough were at Sandringham on Saturday, and the former left on Monday. On the same day the prince and princess returned to town, and left last evening for Blenheim, on a visit to the Duke and Duchess of Marlborough. Mr. Disraeli will also be there.

The Princess Alice, who, with her husband, the Prince Louis of Hesse, and their children, has been staying on a visit to the Queen since the day of Her Majesty's return from Balmoral, is suffering from a cold.

The Prince and Princess of Wales will leave for St. Petersburg on Jan. 10.

The Duke of Edinburgh and the Grand Duchess Marie will, after their arrival in England, occupy apartments in Buckingham Palace until the completion of Clarence House.

Mr. and Mrs. Gladstone have left town for Hawarden Castle.

Lord Chief Justice Coleridge's title, on his elevation to the peerage, will be Baron Coleridge of Ottery St. Mary.

Mr. John Macgregor, of Rob Roy canoe fame, was on Thursday married to the daughter of Admiral Sir Crawford Caffyn, of Blackheath.

Captain Flood Page has been elected secretary to the Crystal Palace Company in succession to Mr. Grove. There were 260 applicants for the office. Mr. Wilkinson will now become general manager of the Crystal Palace.

Sir Thomas Fremantle, after long and distinguished services as Chairman of the Board of Customs, has resigned his office. His successor will be Mr. Frederick Goulburn, C.B., the present deputy-chairman, and the latter post will be occupied by Lieutenant-Colonel Frederick Romilly, already one of the commissioners. The seat at the Board vacated by Colonel Romilly's promotion, will not be filled up.

On Thursday the directors of the Bank of England reduced the rate of discount from six to five per cent.

At a private concert given in the Mechanics' Institute at Bradford the Jubilee Singers realised the handsome sum of 150*l*. At a public concert in Leeds the sum realised was 240*l*.

The Smithfield Club Cattle Show was open to the public on Monday. The exhibition is described as, having been large in number and excellent in quality. In the Devons Her Majesty carried off the principal prize in the first two classes.

Regulations are published ordering that for the future every army officer on acquiring a commission must sign a stringent declaration that he has not obtained the commission on account of any pecuniary consideration.

Mr. Joseph Arch, the president of the Agricultural Labourers' Union, had an interview with Mr. Gladstone on Tuesday. According to a correspondent of the *Leeds Mercury* the interview was at the Premier's request. Mr. Arch narrated his recent Canadian experiences, and informed Mr. Gladstone that the only way to stop the threatened exodus of labourers from this country is to concede household suffrage in counties, and to induce landowners by legislation or otherwise to improve cottages and grant leases of two or three acres of land on the same terms as are given to farmers.

It is stated that of 250 persons locked up by the Liverpool police between Saturday evening and Monday morning, no fewer than 185 were drunk.

Wholesale bribery has, it is alleged, been practised at the recent municipal and school board elections at Nottingham. Four petitions have been filed against the return of members to the town council, and the school board has resolved itself into a committee to examine into the tactics pursued by the supporters of some of the successful candidates.

There will be an abundance of attempts at public-house legislation next session. Sir H. J. Selwin-Ibbetson, Mr. Dowdeswell, and Mr. Elliott have all intimated that next session they will introduce bills to amend the Licensing Act; and there will be, besides, Mr. Carnegie's bill, embodying the Swedish system. Mr. Dowdeswell's bill will propose to make twelve the uniform closing hour for the country, apart from the metropolis—a provision which will no doubt meet with strong opposition.

On Saturday evening a number of persons broke into the Wesleyan Chapel at Clontarf, near Dublin, and burnt the Sunday-school library, destroyed the furniture, broke the harmonium, and then decamped, stealing the communion service. Some arrests have been made.

The work of reconstructing the Alexandra Palace, Muswell-hill, is proceeding rapidly, and it is hoped that the palace may be opened to the public on the 24th June next.

There were no fewer than thirty-eight railway accidents in England during the past month, in which three persons were killed, five others reported as "not expected to survive," 120 seriously injured, and about twice that number were "bruised, disfigured, cut, or severely shaken." Twenty-seven of the "accidents" were collisions.

A large meeting was held on Monday at the Freemasons' Tavern, under the presidency of Sir J. C. Lawrence, for the purpose of protesting against asphalt paving generally, and particularly against its extension in Oxford-street, Holborn, and other main thoroughfares.

The charges brought by Mr. W. J. Belt against Constable Washington and Sergeant Clifford were again before Mr. Thomas Henry, at Bow-street, on Saturday, when the magistrate, while holding that a mistake had been committed in arresting Mr. Belt and charging him with drunkenness, thought the officers had acted with a reasonable excuse, and dismissed both summonses.

The *Times* in its City article states that accounts from the manufacturing districts describe a continued contraction of trade, especially with our largest foreign customers, the United States and Germany, and it may therefore be expected that the future returns of monthly exports will show some considerable diminution. Concurrently with this state of affairs, large numbers of workmen, especially of the class connected with mining interests, are returning from America in search of employment; it may be inferred that for a time at least an end has been put to the possibility of success for any combination to sustain the recent inflated conditions of the labour market.

Damages amounting to 1,250*l*. were awarded the Rev. Edward Armstrong Telfer, a Wesleyan minister, who brought an action at the Manchester Assizes against the London and North-Western Railway Company for compensation for personal injuries sustained in a collision on their line.

Mr. Gladstone has consented to receive a deputation from the Agricultural Labourers' Union on the subject of the assimilation of county and borough franchise. The interview is fixed for the third week in January.

Mr. Samuel Willis, grocer, of 7, Park-place, Carlton-road, Kilburn, was on Saturday fined 10*l*. and costs at the Marylebone police-court for exposing for sale a quantity of putrid hams. About two hundredweight of the meat was seized in his shop.

A letter from Mr. S. Morley, M.P., was read at a meeting of a branch of the National Federation of Labourers at Bristol, in which the hon. member expressed his very warm sympathy with the labourers of this country in the efforts which they have made to improve their condition. He added:—"The progress that has been made already has cheered the hearts of those who sincerely desire the prosperity of Englishmen alike, whether rich or poor, and as the labouring classes show themselves capable of organisation to secure their rights their claim to possess an electoral franchise will become irresistible. The day to give them this is very near at hand."

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The Nonconformist.

WEDNESDAY, DECEMBER 10, 1873.

SUMMARY.

PERHAPS the best news of the week is the virtual settlement of the Santiago difficulty. The Cuban planters have thought better of their bravado, and have decided to obey the behests of the Madrid Government. On the 18th the surviving crew and passengers of the *Virginus*—seven being British subjects—are to be delivered up at Santiago to the American and English authorities, and the captured vessel will be surrendered at Havannah. The other questions will be arranged at leisure by diplomatic negotiation. A list of the fifteen British subjects butchered by the Cuban fanatics on the 9th ult. has been published. They consist of firemen and stokers, whose deliberate murder had not a shadow of excuse; nor would they perhaps have been put to death had they not been coloured men. The question as to the *Virginus* may be amicably arranged, but slavery in Cuba is manifestly in a much more precarious state since the butcheries of last month.

As we anticipated, the French Legitimists, who are said, however, to number only fifty deputies in the Assembly, are beginning to break with the Government, or rather with the Duc de Broglie, whom they heartily dislike. By their help the Left have returned six of their candidates for the presidents and secretaries of the bureaux. But on the question of the appointment of the Committee of Thirty to frame a constitution, the Right sided with their former allies, and there are less than half-a-dozen Liberal members on this committee; two being elected only after the Left Centre and Left had refused to vote at all, or put blank voting papers into the balloting box. The important bill for vesting the appointment of provincial mayors in the Government is now under the consideration of a committee; and whatever the Thirty may do, this measure will be pushed forward. M. de Broglie complains that these officials are insubordinate—their real offence being that to a considerable extent they refuse to become mere instruments in the hands of the priests in the management of the communal schools and other local institutions.

A few days later intelligence from Cape Coast Castle informs us that Sir Garnet Wolseley is disabled by illness caused by exposure to the sun, though expected soon to recover. There is now a pause in this wretched West African war. The Ashantees continue their retreat, and the British officers and their native auxiliaries are preparing for a march on Coomassie. Reinforcements of British troops have been despatched from England and the Cape; and when Sir Garnet sets out for the Ashantee capital—as seems to be now determined—he will be at the head of an army of perhaps 5,000, and a large artillery force.

Though Sir Edward Watkin has stoutly contested the seat for Exeter, caused by the retirement of Sir John Coleridge, elevated to the Judicial Bench, he has failed. Yesterday Mr. Arthur Mills was returned by a majority of 321 votes (2,346 to 2,025) over his antagonist. The result was a great disappointment to the Liberals, who appeared confident of success, and allege that some two or three hundred of voters broke their pledges. Mr. Mills goes into the House of Commons to support “the Queen, the Church and Constitution,” which he can hardly say were endangered by the candidature of Sir Edward Watkin. However, the Tories have gained a seat at Exeter. On the other hand Mr. Vernon Harcourt has been re-elected for Oxford, and Mr. Playfair for the Universities of Edinburgh and St. Andrew's, without opposition; and the new Solicitor-General made a characteristic speech on Monday, giving special prominence to a protest against disestablishment being regarded as an item in the creed of the Liberal party. A similar course has been taken by Mr. Arthur Arnold, who has gallantly come forward to emancipate the borough of Huntingdon from territorial influence. Such declarations indicate apprehension that religious equality will have to be put in the Liberal programme, but they are hardly judicious if Nonconformists are to be conciliated rather than alienated from Mr. Gladstone's Government.

The Liberals of Brighton have achieved a victory in the school board election as decisive as those of Birmingham, Leeds, Bradford, and Nottingham. The unsectarian party carried eight out of the thirteen seats, their lowest candidate being more than a thousand votes over the highest Churchman on the list. The poll was much larger than in 1870, and the defeat of the Denominationalists is complete. The result is partly due to the complete organisation and discipline of the Liberals, and partly to a reaction against the late board. We report elsewhere the first meeting of the new Birmingham School Board, which has begun by reversing the policy of its predecessor. The *Times* cries out against the tyranny of the majority of ONE, but it has no word of condemnation for the conduct of the late board for three years under like circumstances, when the current of opinion in Birmingham was obviously opposed to its action. The course which will be pursued by Mr. Chamberlain and his colleagues of the majority will be watched with great interest. They have to solve educational problems of great importance, and may be trusted to show no faltering in their action—for their aim is not to favour any sectional interest, but to advance the cause of genuine national education against Church ascendancy, in the face of denominational fanaticism.

PRESIDENT GRANT'S MESSAGE.

A TELEGRAPHIC summary of President Grant's Message to Congress which was read to that body on Tuesday, December 2, appeared in the daily journals of this country on Thursday, the 4th. There are, of course, great advantages attendant upon this rapid transmission of important news. There are also serious disadvantages. Anything approaching to an accurate *précis* of a State document demands an amount of intelligence, skill, and training in the agent employed to effect it, which is rarely possessed, or, at any rate, exhibited, by those to whom Mr. Reuter entrusts this part of his business. It not unfrequently happens that when the text of the document comes to hand it is found to differ greatly, both in substance and in tone, from the loose and unconnected abbreviations of it forwarded by the telegraphic agent. We suspect that the President's Message has suffered considerably from this cause. No doubt the telegram makes us acquainted with the chief topics with which President Grant has seen fit to deal, but the slovenly and dislocated manner in which they have been condensed throws over the Message an air of obscurity which well nigh takes it out of the category of legitimate subjects for criticism.

One conclusion, however—and it is a painful one—to be gathered from the summary now before us, scarcely seems to admit of even a shade of uncertainty. The financial and commercial embarrassments prevailing in the United States at the present time, as they occupy a large space in the President's Message, so they appear to be more serious, and to point to more widespread and deeper distress, than we on this side of the ocean had hitherto anticipated. We were, of course, aware of the difficulties which had impeded the transport of vast quantities of food from the West to the sea-board, arising from the want of requisite capital to move them. We had noticed with much regret the closing of large manufactories in different parts of the Union, and the cessation of industrial employment for thousands of hands. But we are now cognisant of facts which indicate with tolerable distinctness what are the views taken by the American people themselves in regard to the prospects before them during the coming winter. The formation of relief committees in several of the more populous centres of the United States, tells us, for the first time, that privation and destitution are neither impossible nor improbable, in what, under normal conditions, is regarded as a land of plenty. America is now suffering much as we suffered, and mainly from the same cause, in 1866. The capital that should have been available for current trade and commerce, is, to a large extent, locked up in gigantic and unfinished undertakings. There is a strong temptation under this condition of affairs to create an artificial expansion of the circulating medium, and the Government of President Grant has been exposed to no slight pressure to attempt a momentary relief of the present dead-lock by a large issue of inconvertible notes. It is with this state of things that General Grant feels himself under the obligation of dealing in his message to Congress. The financial principles which he would apply as a remedy for the evil, are not very clearly set forth in the summary which has reached us. But, on the whole, what we may term the outlook

of his Message, is towards a sounder monetary system than now prevails. His recommendation, to adopt the language of the *Daily News*, "implies a firm confidence alike in the resources of the Union and energy and self-denial of its people. Having laid down the position that prosperity and confidence can be restored only by a return to sound business, he is unwilling to admit of the employment of mere expedients which prolong the evils they conceal. The panic has naturally affected the public revenue, but the President will not hear of loans. Should the national income fall below the requirements of the public service, he will recommend the supply of the deficiency by additional taxation, rather than that the Federal debt should be increased."

As might readily be supposed, the capture of the *Virginian* and the bearing which the murder of a portion of the crew and passengers might have upon the relation of the United States to Spain, find a prominent place in the President's Message. He announces to Congress, however, that the affair "is now happily in course of satisfactory adjustment in a manner honourable to both nations." We trust that, notwithstanding the difficulties which have subsequently arisen, not with the Government of Spain, but in consequence of the perverse action of the Cuban authorities, the announcement will still be substantiated by fact, and that no *casus belli* may arise for the two Republics. The tone pervading the President's remarks upon this menacing question is laudably moderate. It is true that he has put forward claims on behalf of the national flag which can only be assented to by other maritime powers with material qualifications; but in regard to the policy to be adopted by the Federal Government of America in reference to the island of Cuba, he has maintained in his message a delicate reticence. He does not even hint at the possibility of annexation, nor does he indicate a disposition to intervene in the internal bitter divisions which have rent into two parties the inhabitants of that island. But he is dead against the perpetuation of slavery there; and whatever severity of language he has resorted to in his Message, is employed in condemnation of the slaveholding autocracy, which, as he says, "has no aspiration towards freedom, no generous feeling, but seeks still more strongly to rivet the shackles of slavery and oppression." The existence of slavery in Cuba, in his view, is the principal cause of the lamentable condition of the island. Peace and prosperity would follow its abolition, and hence, in the interests of humanity, civilisation, and progress, the evil must be destroyed.

The remaining topics of the President's Message, so far at least as they are given in the telegraphic summary, are of inferior importance, and are not likely to excite much public interest in this country.

A CATHOLIC PROTEST AGAINST OBSCURANTISM.

WE have often thought that if any ballot, protected against the confessional, would enable us to collect the sincere opinions of the more intelligent Catholic laity on the relations of the Government to education, we should receive a considerable light on difficulties which sometimes appear to be hopeless. What those difficulties are is well known. Anglicans, Presbyterians, and Wesleyans join in insisting that if secular instruction is given from the public funds, religious teaching shall also be supplied from the same source. "Good," say the Catholics; "that is precisely our view; we beg that you will consistently apply the same principle in Ireland, and grant us not only Catholic schools, but a Catholic University recognised and maintained by the State." "Oh, no!" cry the Protestants; "that is a very different case; our religion is one thing, yours altogether another." "Precisely so," retort the Catholics; "and on that very account we demand fair play. You may be content with your school board religion which you ridiculously style unsectarian. But we, who in Ireland outnumber you by six to one, regard it as a miserable schism. Ours is the only unsectarian religion; and we will have that fully taught, or else no Government education at all." On the other hand, the Birmingham League proposes to accommodate matters by excluding religion altogether from the province of State-paid teachers, and calling upon the churches to supply this from their own resources. But this is eagerly repudiated by the Anglicans and their allies; and the Catholics, who always improve upon any Protestant example of bigotry, reject the possibility of such an arrangement with scorn and contempt. There were not wanting at one time signs of a disposition on their part to be content with such a settle-

ment, if they could obtain no better. But the unreasonableness of Protestants has encouraged Romanists to take up a bolder position, and now they declare they will accept no teaching at all which is not wholly in the power of the priests.

It is vain to deny the gravity of the difficulty which is thus interposed in the way of national education. It was this that drove Mr. Gladstone to the sacrifice of mental and moral philosophy, and to the project of a packed university council for the protection of Catholic interests, in the vain hope of pacifying an insatiable priesthood. It is this that is thrown in the teeth of all who hope, by rendering to Cæsar the things that are Cæsar's and unto God the things that are God's, to arrest the sacrilegious strife by which the name of religion is every day profaned. Even if, by a secular policy, we could satisfy sensible and reasonable men of all sects, still, it is urged we should be as far as ever from satisfying the fanatics who outnumber them; and above all we are assured that such a policy breaks down entirely in the face of Catholic prejudice. What is the use, it is asked, of reiterating that your plan is the only solution, when the Romanists cry out with one consent that it is no solution at all? How can you talk of thus satisfying the consciences of all, when the Catholic assures you that his conscience hates and detests secular schools even worse than the schools of schismatics? Well, even if this were so, we should still hold that good secular instruction at the hands of the Government, with ample opportunity for supplementing it by the voluntary work of the churches, is the only plan that is just to all; and we should cling to our faith that justice alone can point our way out of the maze. But we have always thought that the alleged irreconcilableness of the Catholics was little more than a factitious cry raised by the priests for their own purposes; and that if it were met with the firmness belonging to conscious justice, the good sense of the Catholic laity would sooner or later be seen to be substantially with us. Like Mr. Gladstone, we have no faith in the existence of one-legged races of men, nor in the abnormal mental or moral constitution of any great section of our countrymen. When Catholics choose to exercise their common sense they are usually found to have neither less nor more than any other religionists. And we have always been convinced that when brought face to face with stern facts in the form of a just and strong determination of the national will, they would be forced to exercise their common-sense, with the most salutary results.

It is for the confirmation it gives to this confidence that we most highly value the protest recently addressed to the authorities of the Irish Catholic University by a considerable number of members. The subject was the neglect of physical science. And from its tenor the *Pall Mall Gazette* draws the hasty and ill-natured conclusion that "in Ireland, as in France, Spain, and Italy, educated Roman Catholics are gradually awakening to the fact that their religion is not true." It seems to us not merely a more generous but a more probable inference to gather that educated Catholics, while retaining confidence in the substantial truth of their religion, are awakening to the fact that it is a little overdone with priestcraft, and that one of its most urgent needs is an infusion of lay common-sense into the direction of its affairs. But, however that may be, the protest most unmistakably and emphatically rebuts the assertion that Catholics generally have an insuperable objection to secular instruction apart from the shadow of spiritual authority. For the protesting members of the university declare, that "if scientific training be unattainable in their own university, Irish Catholics will seek it at Trinity or at Queen's Colleges, or they will study for themselves the works of Herschel, Darwin, Huxley, Tyndall, and Lyell." Here are the men, of whom their priests tell us that neither for themselves, their children, nor their poorer neighbours, will they admit of any secular instruction which is not tinged or guaranteed by ecclesiastical sanctions. Yet when by priestly obscurantism they find themselves placed in an unfavourable position, we see that they know how to speak for themselves; and their utterance is not precisely what the priests had led us to expect. We have been assured again and again that to deny the Catholics State aid to their sectarian schools, would be the same thing as to deny them all share in the national support of secular instruction; because to offer them secular schools is to treat them as the stork treated the fox in the fable, when the bird starved his guest by presenting food in a narrow-necked vessel, altogether inaccessible to him. But this protest lets a gleam of light into the mist with which the priests have enshrouded the Catholic mind.

The signatories declare themselves of opinion that rather than forego the best possible instruction in physical science, Irish Catholics will seek it in those "godless colleges" which ever since their birth have been the objects of priestly denunciation. But surely instruction in the most advanced discoveries of science is not so essential to these educated Catholics, as reading, writing, and arithmetic are to the children of the poor. *A fortiori*, then, if the only just educational policy were adopted by the nation, priestly tyranny would not long be able to resist the demand of the people for knowledge, or to exclude them from its purest sources. And the priests know this as well as we. Hence their efforts to throw dust in the eyes of weak-minded Protestants. Hence their cunning use of Nonconformist inconsistencies, and their sanctimonious appeal to "Bible-loving Dissenters." They know perfectly well that in the face of a great national system of secular instruction, wholly emancipated from sectarian associations, their illegitimate power over the laity would be precarious in the extreme. Once more we reiterate our conviction that if all sects of Protestants had the courage to be just, the Catholic laity would not prove to be "irreconcilables" on this education question. And we do so with a confidence greatly strengthened by the manly and determined tone adopted in the protest of these Irish Catholic students.

PROSPECTS OF FAMINE IN INDIA.

IN a recent article on the threatened outbreak of famine in Bengal, we referred to the high authority of Sir Arthur Cotton in connection with those works of irrigation which have done so much to render famines impossible in other parts of India. Since then Sir A. Cotton himself has given the public the benefit of his views on this momentous subject. No man is entitled to be heard with more deference upon a matter of Indian administration which imperatively needs to be discussed with practical wisdom. Sir Arthur's trumpet blows no uncertain sound. The despatch which the Duke of Argyll recently addressed to Lord Mayor Leak left the expediency of organising public help in England an open question; and consequently down to the present moment nothing has been done towards gathering up the contributions of our wealthy classes. On the other hand, Sir A. Cotton, speaking after fifty years' experience of India, tells us frankly that it is impossible for us to adopt too speedy or too energetic means to prepare for the terrible emergency which is impending. It will be well if we at once realise the fact that the existence of thirty millions of souls is at stake. Sir Arthur truly says that "incomparably the first matter now is to save the lives of the people this season." He believes that if this is to be accomplished there must be no stint in the expenditure of money. His estimate is that for every ten shillings spent in affording relief, a human life will be saved; and as the average tax paid by each native to the State amounts to five shillings per annum, he argues that it would be manifest economy to keep the taxpayers alive by spending twice that amount in feeding them with rice.

This colossal task can be performed if at once we take a large view of our responsibilities. The markets of the whole world are brought within easy reach of Bengal by means of ocean transport. Sir Arthur would at once draw upon the granaries not only of Madras and the Western Coast, but also of Burmah, Siam, and the Dutch East Indian possessions. He calculates that from these places a million tons of grain may be procured. A more difficult question is the means of conveying such vast quantities of food to the famished populations. It is certain that the Bengal railways would be able to carry only a small portion of this enormous weight and bulk of produce. But happily the Ganges runs through the heart of the blighted district; and Sir Arthur therefore recommends that an embargo should be laid not only on the innumerable native boats which ply the river, but also on all the steam-vessels which can be made available as tugs for the grain-laden flotillas.

We are deeply impressed with the conviction that the veteran Engineer who has addressed these notes of warning to the nation is guilty of no exaggeration in declaring that Bengal can be saved only by the adoption of gigantic measures of relief. The rain which has been so long and so anxiously looked for has not fallen except in the scantiest showers; and although the crops are at present only partially injured by the scorching sun, there is now little, if any, hope of bringing them to maturity. At distant stations some cases of starvation

have already taken place. Like the Scottish lairds of a former generation, the Zemindars of Bengal are accustomed to support many retainers and hangers-on, who, in exchange for food and lodging, swell the landowners' retinues, and lend importance, if not dignity, to their households. People of this class, including the old and infirm, are now being turned adrift to shift for themselves; and, unless the Government affords them the means of sustenance, they are only too likely to perish. This statement of facts shows how important it is to ascertain whether the Viceroy is proving himself equal to the real exigencies of the case. We would fain answer the question in the affirmative. Although the Supreme Government have declined to interfere with the course of trade by prohibiting the exportation of grain, they have arranged for the purchase and accumulation of large supplies of food for the labourers who are to be employed on public works; and if the scarcity should become severe, they undertake to assist in the formation of relief committees and in the distribution of money and food. Very properly the Governor-General appeals to the active co-operation of the benevolent, and also to the generous feelings of the Zemindars towards their tenantry and their dependants generally. Equally pertinent is the proposal to assist the emigration of unemployed natives to the tea districts, and to other parts of the country where labour and food are both abundant.

But after all that has been written on the subject, we naturally entertain serious doubts as to whether these measures are at all adequate to meet the dreadful state of things which there is too much reason to apprehend. Sir George Campbell, the Lieutenant-Governor of Bengal, appears to entertain similar doubts; and this diffidence justifies the hope that much more will be attempted than is put forward in the Viceroy's Minute. His excellency points out that the value of relief works depends upon their being begun in good time, so as to enable the people to find employment upon them before the great distress comes. But Sir G. Campbell notices a practical difficulty of the utmost importance, i.e., that the people of the suffering districts are not accustomed to labour for hire, and are therefore unlikely to leave their homes until hunger drives them away. It is therefore clear that relief to be efficacious must be carried to them in their own villages. The works in which the peasantry are invited to engage could not have been better selected. They are undertakings of acknowledged public utility; but it is only possible for a fraction of the population to find employment in this way. These, however, are at best mere palliatives. According to some Indian writers there are no insuperable difficulties in the way of attracting to the country sufficient quantities of food, but the real danger is that the traders will selfishly combine to keep up prices. Unfortunately the history of famines in India only too conclusively proves that speculators will not hesitate to sacrifice any number of lives for a few rupees. It is, therefore, suggested that, "to obviate this, the Government of Bengal ought to begin at once to accumulate grain at well-selected spots in the districts likely to be most severely visited, but in order not to check the vigour of private enterprise, it ought to proclaim, and see that it was known throughout the area to be relieved, that the stores from these Government granaries would not come into the market until the price of food had passed beyond a certain fixed maximum rate." We earnestly hope that the tragical mistake which destroyed lives by the million in Orissa will not be repeated, even in the most mitigated form, in connection with the present crisis. The Duke of Argyll has given the Indian Government liberty to carry out at any cost the policy which may be regarded as most likely to avert the consequences of famine; but still the Imperial Government cannot divest itself of its share of responsibility for the measures which are taken, and therefore it behoves the Secretary of State to give the most attentive consideration to influential opinions which justify the apprehension that a bigger calamity than any that have yet befallen India under British rule is about to descend upon the villages and lowlands of Bengal.

CHRISTMAS CARDS, &c.—Messrs. Marcus Ward and Co., of Chandos-street, have published a great variety of tastefully illuminated Christmas and New Year cards, carols, almanacks, and other fancy stationery suitable to the season. Amongst other novelties is a small calendar, on four leaves of cardboard, called the "Year and its Festivals," the illumination of which was designed by Mr. Walter Crane. We have no doubt these various and elegant mementos of the season will, as in former years, meet with public favour.

FOREIGN MISCELLANY.

The only son of the Duc de Montpensier died at Orleans on Wednesday.

An extradition treaty between Austria and Great Britain was signed at Vienna on Wednesday, the 3rd inst.

The important post of Chief-Justice of the United States, vacant by the death of Mr. Chase, has been conferred on the Attorney-General Williams.

The twenty-fifth anniversary of the accession of the Emperor of Austria has been celebrated in Vienna with great festivities, and amid much enthusiasm.

THE NEGRO IN AMERICA.—In Alabama the United States Court and the State Supreme Court have decided that marriages between whites and blacks are legal; but in Indiana, where the judges are Radicals, a negro named Kiger has been sentenced to one year in the penitentiary and a fine of \$1,000 for marrying a white woman.

BAVARIA AND GERMANY.—In the Bavarian Upper Chamber, what is known as Lasker's proposition to amend the Imperial Constitution, so as to include the civil law, has failed to obtain the necessary majority, and is therefore defeated for the session. The event caused much excitement and disappointment.

THE KHIVAN EXPEDITION.—General Kauffman, who arrived at St. Petersburg on Monday, is the Berlin correspondent of the *Telegraph* states, under the shadow of Imperial displeasure for his manner of conducting the Khivan war, especially for his attack on the Turkomans, his premature publication of the treaty with Khiva, and his wasteful and corrupt administration in Turkestan.

THE BOMBARDMENT OF CARTAGENA.—The Government is said to have ordered the fleet to open fire upon Cartagena. Her Majesty's ship *Helicon* arrived at Gibraltar on the 2nd, from Cartagena. Letters by the *Helicon* say the damage done to the buildings inside the town was considerable. The English consul was driven out by a shell bursting in the hotel where he was. On the 27th all the English had left. The number of insurgents in hospital up to the 29th ult. was 100, all suffering from shell wounds, and to attend to their wants there are only three surgeons, the very limited supply of linen and necessaries rendering matters still more distressing. The women and children have to a great extent been removed, and many of the convicts have made good their escape. It is said that the crews of some of the Spanish ships cannot be relied on.

THE FAMINE IN BENGAL.—The following telegram, dated Calcutta, Dec. 7, is published in the *Times*:—"The press—especially the native papers—warmly thank the *Times* for its articles upon the subject of the famine. The Viceroy urges husbanding fodder. Advances are offered for preserving cattle. Sir G. Campbell is encouraging vegetable cultivation, and offers advances for the construction of wells and storehouse buildings. Steamers are to ply with emigrants to, and rice from, Rangoon. The Tirhoot peasants are storing their grain. Prices in the interior are higher than in 1865. In Calcutta they are equal to those rates. Insects are attacking the spring crops. There are 1,000 labourers employed on the relief works, but few peasants will offer themselves while harvesting proceeds. The Viceroy leaves for Oude to-morrow to visit the relief works." Sir G. Campbell has resigned his office as lieutenant-governor of Bengal before any apprehensions of famine arose. He now proposes to remain as long as he can be useful.

THE ASHANTEE WAR.—Intelligence from Cape Coast Castle announces that preparatory measures were being taken for an advance. Transport services were being organised by means of native carriers. Slight fevers are prevalent, and several officers were on the sick list. General Wolseley had been unwell, but was better, and was on board the *Simoom*. The weather was favourable, but it was intended to await reinforcements before comprehensive measures were taken. The Ashantee army was retiring through the bush and marshes. The *Daily Telegraph* publishes the following, under date Nov. 16, from Cape Coast Castle:—"Major-General Sir Garnet Wolseley is ill on board the *Simoom*. His indisposition has been caused by exposure to the sun, whilst returning from the fight at Abakrampa. Although improving in health, he is not expected to be able to go ashore for the present. When last heard of, the Ashantees, who are reported to be disorganised and in a state of panic, were supposed to be cutting a road to Mansu."

THE BAZAINE TRIAL.—General Pourcet concluded his speech for the prosecution at the trial of Marshal Bazaine on Saturday. He urged that the accused should be condemned to death, and be subjected to military degradation prior to the execution of the sentence. The court-martial sat on Sunday, when M. Lachaud, the prisoner's counsel, opened his address to the court. He began by asking, "Is Marshal Bazaine a traitor? Are we to add this last shame to those which have already fallen upon us?" He reviewed the marshal's life, narrated the deeds of heroism he had performed, produced testimony to the marshal's conduct from General Cavaignac, Marshal MacMahon, and Marshal Pelissier, and quoted letters to the same effect from King Leopold I., the Empress Charlotte, and the Emperor Maximilian. Maître Lachaud

then approached the consideration of Marshal Bazaine's conduct during the war of 1870, seeking to show that he had done his duty. He attacked the testimony of MM. Kératry, Gambetta and Jules Favre, and strongly inveighed against the evidence of Colonels d'Andlau and Villenoy. He then discussed Marshal Bazaine's conduct up to the battle of the 18th of August, and said the telegrams sent by the marshal gave a true statement of the position of affairs. The fighting on the 18th was not really a battle, but was undertaken with the view of affording some consolation to the soldiers. The address was continued on Monday, and the trial is likely to end this week.

SLAVERY ON THE GOLD COAST.—One of the correspondents of the *Times* writes:—"It can scarcely be known in England that in the English settlements on the Gold Coasts slavery exists in a most hideous and revolting form, and is not only tolerated, but formally recognised and sanctioned by law. It is generally believed that where English rule prevails slavery cannot exist. Yet all the force and authority of English law is exerted to assist the slaveowner in his claim to his human chattels. The slavery which exists here is termed 'domestic slavery.' The real meaning of this term simply is that the slaveowner cannot export his slave. This is the one practical limitation placed upon his power. A slave can be bought and sold within the limits of this settlement almost as freely as a sheep or an ox. Even the deck of an English vessel does not afford protection or safety to the fugitive slave. Elsewhere an English vessel is regarded as an inviolable asylum for the oppressed. Slaves are constantly dragged from English vessels under the warrant of an English judge, to be consigned to hopeless slavery. On the first of this month a wretched female slave was carried through the streets of Cape Coast bound hand and foot. Her piteous shrieks and cries attracted the attention of a high military official, who interfered to ascertain what offence the woman had committed, and why she received such treatment. He found that there was no charge against her, save that she had endeavoured to escape from slavery, and that she was then being, under due legal process, carried back to her master. He had to stand back out of respect to the law, and a group of English officers who were near had to look on in silent shame while the unhappy woman was carried off, vainly entreating their assistance. It is difficult to understand why such a state of things should be tolerated here. Slavery has been abolished in Sierra Leone, Lagos, and the Gambia, and no good reason can be assigned for a different rule prevailing in other places. The Fantees are about the most debased and cowardly race on the coast. Why for such a people should the very fundamental principles and doctrines of English law be set at naught?"

THE ROMAN YOUNG MEN'S CHRISTIAN ASSOCIATION.—The second season of the Rome Young Men's Christian Association was inaugurated last Thursday, in the Association Hall, Via Condotti, by a breakfast. The Rev. H. R. Waite, M.A., who presided, said it was something to meet in this fashion in the city of Rome. The association was a society for the mutual exchange of good words and good works. Its social and moral influences were its chief claim to support. It brought together the English-speaking young men who were resident at Rome, whether as painters, sculptors, or students, and gave them a warm welcome. The Hon. David Dudley Field said he had heard much of Christian associations in America, and was rejoiced to find one in active operation in Rome. It was his good fortune to visit the University of Rome on the previous day, when he saw fifty of as bright and intelligent-looking students as he should expect to find in any classroom, most attentively listening to a lecture on jurisprudence. He was also told by a learned professor from the city of Naples that his lectures were attended by more than 500 earnest students. Such fact as these were evidences of a desire for progress most gratifying to his mind. The Rev. Dr. Davis, of the Religious Tract Society, London, said that it afforded him infinite pleasure to be present at such a meeting in Rome, because he felt that not only had Rome done so much in ancient days in the foundation of civil juridical laws but that she was the ancient seat of the Christian religion. It would be well if more of the municipal and social life of England and America could be infused into Italian institutions. He would say nothing of Christian jealousies, although he had discovered such things existed in Rome among the various sections of Christians labouring in the city. But sectarianism would eat out charity, unless charity eat out sectarianism. Mr. Richard, M.P., was not ignorant of the value of such an institution to young men resident in Rome. They were in a remote land, far away from home influences, and there was always danger of their Christian life suffering detriment from foreign customs and influences. It was surprising to him to find in Italy such a wonderful revival of national life, there appeared to be an awakening of both intellect and heart in the nation. And when on the preceding day he looked around that marvellous city from the summit of the Pincian Hill, he thought there was no city in the world, Jerusalem alone excepted, so fraught with impressive remembrances to the Christian mind, and so calculated to keep alive the flame of spiritual life. After a short address from Mr. S. J. Shrubbs, the proceedings were brought to a close by prayer, offered by the Rev. Dr. Miles, of America. The Rev. Mr. Birrell, of Liverpool, was also present.—*Italian News*.

Literature.

JOAN OF ARC.*

There is little, if any, difference of opinion amongst historical scholars as to the real character of Joan of Arc. But if there were any, Mrs. Bray's work would serve to reconcile it. Of the many melancholy episodes in English history, in which the national character stands unspeakably disgraced by ignorant prejudice and brutish passion, the inhuman treatment of Joan of Arc is perhaps the most disgraceful. It is no comfort to us to know that Frenchmen added meanness to jealousy in their treatment of her; that Frenchmen found her guilty and handed her over to the secular power, and that they never resented her death! history convicts us as being the most guilty in the horrible murder of which the Maid of Orleans was the victim. It is a stain on the memory of the greatest English genius that even he, Shakespeare, could so write as to load the memory of the fair maid with fresh opprobrium. But national prejudice is even stronger and more lasting than personal prejudice. It descends from generation to generation, and if a man braves it he has to go through some of the suffering which Joan of Arc underwent. Public opinion burns him with its scorn, and tortures him, as well as it can, with its contempt.

Mrs. Bray, as the title of her work indicates, has not confined her admirable history to the personal life of Joan of Arc. Her book is really a history of the recovery by the French of the English possessions in France, of which the victories of Joan of Arc were the commencement. The authoress has studied the period well, and has so completely conquered all its details that, although there are many intricate threads in it, many characters to be introduced, and many influences to explain, her tale is as clear as the simplest narrative. We should expect this from so practised a writer as the author of the "Good St. Louis," and of the "Revolt of the Protestants of the Cevennes," but we can add that Mrs. Bray has, in this work, surpassed her previous reputation.

An account of the Treaty of Troyes, by which the French monarch dispossessed the Dauphin of his hereditary rights, and conferred them upon Henry V., introduces us to this history. It suggests a contrast between the French and the English treaties. Many humiliating treaties has France signed, and this was one of the worst; but she has always contrived to regain all that she signed away, while we, as invariably, have equally contrived to lose what we have won. There seemed to be no reason, after the treaty, why France should not belong to the English king as much as England itself, and possibly, had Henry the Fifth lived, our power would have been longer maintained than it was, but only to the misgovernment and impoverishment of our own country. Happily for both nations, as we now see, Henry soon afterwards died, and the humiliated French monarch quickly followed him to the grave. The Duke of Bedford now became regent of France during the minority of Henry VI., and with his customary vigour took measures to complete the conquest of the kingdom. The dispossessed Dauphin—afterwards Charles VII.—on the other hand, asserted his rights, but he was a man who knew neither how to rule nor how to serve. Weak, indolent, voluptuous, and mean, he could have done nothing of himself, and had no capacity for selecting proper agents to supply his own deficiencies. The English army, as we know, carried all before it, and in six years from the death of Henry, had nearly completed its conquering work. In its triumphant progress it sat down before Orleans, and here commences the history of "the Maid."

Mrs. Bray's sketch of the early life of Joan is very tenderly and beautifully done, with a true instinct into character and appreciation of the circumstances under which a certain character may become rapidly developed. Joan of Arc is a study for a psychologist. Her highly nervous temperament; her simple devoutness; her white purity, her lofty moral courage, class her with many a saint and many an enthusiast. There have often been such characters. One, especially, appeared during Irving's ministry, and one amongst the Jansenists, differing according to their mental constitutions, or to the work to which they were "called," but typically the same, the specific difference between themselves and other people, consisting mainly in the combined fineness, sensitiveness, and strength of the nervous organisation. Joan heard "voices" in her early youth—at fourteen years of age. Were there such voices? Did

the archangel Michael and St. Catherine and St. Margaret speak to her? Who believes it? Yet we believe that she heard them. She heard them because she was prepared to hear them—perhaps was wishing for and half expecting them. We hear and believe—all of us—a great many things in that way, and quite as wonderful, after their order, as Joan of Arc's sainted guides.

What strikes us most, in the next stage of Joan's life, is her thorough simplicity. She heard, and there was nothing for her but to obey. She had the childlike simplicity of the most perfect and unquestioning faith. We know what she did, and how she obtained admission to the Dauphin, but few readers know of the difficulties she had to encounter before she succeeded in this. She, believing in her "voices" and in herself, against universal ridicule and contempt, and sometimes something worse—she, standing alone, with faith in her mission and determined to accomplish it. This simplicity characterises her everywhere. It gave her moral and physical courage, and we may add, wit, using the word in its old meaning, as combining both instinct and wisdom—wit that stood her in the place of experience. Passing the first ordeal of scoffing, and the next of honest doubt, we find her, at last, at the head of a body of troops, defeating the English—their first defeat for many years—and in seven days raising the siege of Orleans. Victory after victory follows her, and she redeems her first pledge of taking the Dauphin to Rheims to be crowned as lawful King of France.

It is a melancholy history after this. The maid, like many others, had been too successful, and, in proportion as she conquered her foreign enemies, enemies at court—lax generals and statesmen—rose against her. She would probably, but for the King's and their treachery, have taken Paris, and herself driven the English out of France. That she was hurt at this is plain, and it was probably this wounded feeling which induced her to leave the court and go on her own way. If there was any unworthy feeling in this she was fearfully punished, for it was in consequence of this that she was at the relief of Compiègne, and was accidentally captured by the Burgundians, and ultimately handed over to the English.

At this point Mrs. Bray's volume has its highest value. We are taken through the whole scene of the maid's imprisonment; of her trial by the Inquisition, of her defence, and of her terrible end. The trial was dictated by national vengeance and clerical hate, but as ever, the clergy were the most ferocious. There was not a shadow of legality in what was done, but an excuse was wanted to treat this girl-prisoner of only nineteen years of age, as no other prisoner of any army had been treated. The soldiers said she must be a witch to have beaten them, and a witch, therefore, she was found to be. Most of the particulars of this trial will be new to all but scholars. Some excite one's tears, and some almost one's reverence, also a profound pity, compassion and horror. Here is the final scene,—

"She looked calmly round, and begged the prayers of every one present. Then, fixing her eyes on those who had more especially persevered for her destruction with much solemnity she declared that she forgave every one who had injured her. She next prayed for her friends and her country; and in praying for her enemies, 'she prayed for two kings and two realms.' Again she raised her eyes to heaven, and with a look so touching, so sublime, that for the moment she bore away with her the bitterest of her enemies. The eyes even of Cauchon and Cardinal Beaufort glistened with tears. But all things must have an end: the cardinal's tears were not suffered to flow long enough to soften the hardness of his heart. The day's work must be finished; he therefore gave the signal. Cauchon understood it, and read aloud the condemnatory sentence, which, after calling Jeanne by all the vile epithets before recited, gave her over to the secular power, and ended (according to the formula) by begging that power to mitigate their judgment, and spare her in life and limb. Then the judges descended and declared Jeanne handed over to the secular authority; all knew what that was—death.

"The unhappy maid called on Christ with much agitation, and asked for a cross. An Englishman who stood by broke his staff and made a small cross for her. She kissed and meekly placed it in her bosom. Immediately after, probably wishing for the holy emblem that had been in a sacred place, she requested the apparitor and the monk Isambard to get for her a crucifix high enough to be held up before her sight, that as long as sight remained she might look upon it till she expired. They procured one from a church that was near, and brought it to her. Long and ardently did she embrace it.

"There were thousands of weeping eyes and aching hearts around her, but no one dared make an effort to step forward and tear her from the grasp of the ferocious men-at-arms, who became impatient to see her burnt, and have it over. It was the duty of the magistrate who represented the secular power to give the order for the execution. He lingered, as if he could not find courage to do it, when two subordinate captains, with some of their detestable followers, seized Jeanne, and brought her down from the scaffold where she had listened to the sermon and the sentence.

"The magistrate found he could do nothing; the rude soldiery would not suffer him to read the form he had prepared for the announcement of the sentence, so loud were the cries of their impatience to 'burn the witch,' 'burn the witch.' All that he could do was to wave his hand, and say, 'Take her, take her!' A long and deep groan was heard from the crowd; and such was the impatience and clamour of the archers, that they reproached the priests, who continued praying with Jeanne to the last moment, and brutally asked the true servants of God in this charitable act, 'if they intended to keep the men-at-arms on that spot to have their dinner.'

"So horror struck were several of the assessors who had given their verdict against her, and many of the clergy who had not been on the trial, that they could not remain to see the end of the victim, and fled in haste from the scene.

"From some motive of diabolical malice, the pile had been constructed to lengthen the period of suffering, and from its vast height the executioner would be unable, as was usual in some way known to his craft, to shorten the agony with the life of the victim. The maid was at length placed on the funeral pile, supported between D'Adrenu and Isambard. They resumed their prayers for her with much ardour, as she kept her eyes fixed on heaven, her only refuge from the cruelty of men, as if glad to avoid looking on the shocking realities of earth that environed her; her fervent prayers and tears were unceasing.

"Strange does it seem, that when the executioner came to bind her to the stake, she was heard repeatedly to call aloud on St. Michael, as if his form, now in the last moments of her life, was before her as it had been at the commencement of her career, when she declared that it was St. Michael who appeared to convey to her the commands of God. She was bound without the slightest resistance. The executioner approached, the fatal torch in his hand. She screamed, and then spoke in hurried accents to her confessor. A great shout of exultation arose from the soldiery. In the midst of the tumult she was heard calling upon God, 'Jesus, Maria! my voices, my voices!' Could there be a doubt, in the moments of expiring life, in the midst of the tortures of her cruel agony, whether she believed in the reality of her mission? 'Yes,' she repeated, whilst the flames were ascending around her, 'my voices were of God! All that I have done was by the command of God! No, my voices did not deceive me: my revelations were of God!'

"The flames increased, and ascended still higher. The monks at her side did not heed them—they thought only of Jeanne; she saw their danger, and bade them descend. They obeyed, but remained at the base of the pile holding up the crucifix, the emblem of her Lord's sufferings, that it might, if possible, be the last thing that met her eyes before her spirit was admitted to the light of the martyr's glory. Nothing more was heard from her but invocations to God, interrupted by cries of her long-drawn agony. So dense were the clouds of smoke, that at one time she could not be seen. A sudden gust of wind turned the current of the flaming whirlwind, and Jeanne was seen for a few moments. She gave one terrific cry, pronounced the name of Jesus, bowed her head, and the spirit returned to God who gave it. Thus perished Jeanne, the maid of Orleans."

Mrs. Bray follows her history through the subsequent defeats of the English to the death of Charles VII., stating very fully the means taken, twenty years after her death, to reverse the sentence on the maid and to declare her innocent. We have said enough, however, to indicate the peculiar value of this work, and what need is there to point its moral? We wonder whether there are any Joans of Arc now, and whether, in our righteous indignation, we are murdering them. Perhaps we are.

MR. FAWCETT'S SPEECHES.*

Those only who have heard, and who have often heard, Mr. Fawcett in the House of Commons, can appreciate the public service he is rendering to the State. This reprint, however, of some of the hon. member's more recent speeches will enable other than his fellow-members to become acquainted with the extent and character of that service. They will find the speeches to be those, if not of a great statesman, of a man of ardent patriotism, of unflinching courage, of matured culture, and of strong eloquence. If Mr. Fawcett had breadth equal to his intensity—if he did not confine himself to isolated details, and if he were just a little less impetuous, he would be one of the greatest of statesmen. In the House of Commons, as in these speeches, which, with one exception, were delivered in the House, he too often lessens his otherwise great moral influence by personal attacks in which passion seems to cloud the judgment. But, when a man of extraordinary moral perception and sensitiveness sees wrong being done, injustice let alone, and national made subservient to personal interests, it is difficult for him to restrain the expression of his indignation. Possibly, if indignation were to find a more frequent vent, the public would be better served than they are; but it should show no personal animus.

Of the thirteen speeches contained in this volume, we have the highest opinion of those upon "Indian Finance." They lack breadth, which will be easily seen on comparing them with the speech delivered some sixteen years ago by Mr. Bright upon the government of India, but the day will probably too soon come

* *Joan of Arc, and the Times of Charles the Seventh, King of France.* By Mrs. BRAY. (Griffith and Farran.)

* *Speeches on some Current Political Questions.* By HENRY FAWCETT, M.P. (Macmillan's.)

when the House of Commons will bitterly regret that it paid so little attention to Mr. Fawcett's urgent appeals and prophetic warnings. We look upon these two speeches—delivered, as every one knows, under the greatest difficulties and discouragements—as masterpieces of patriotic eloquence. They contain a terrible exposure of the misgovernment of India by this country; and their effect upon the people, if they could only be read by the people, would be something marvellous. An Indian debate would not then take place during the last days of the session, in a house of twenty members.

The speeches which follow these are on the "Birmingham League and the Education Act, 1873"; the "Nine Hours Bill, 1873"; "Election Expenses, 1873"; "Women's Suffrage, 1873"; "Household Suffrage in Counties and the Redistribution of Seats, 1873"; "Irish University Education"—three speeches delivered in 1872 and 1873; the "Enclosure of Commons, 1871"; the "Law Officers of the Crown, 1872"; and Mr. Fawcett's speech at Brighton on meeting his constituents in February of this year. The most valuable for future purposes are those on the Nine Hours Bill; on Election Expenses, on Women's Suffrage, on Household Suffrage in Counties, and on the Enclosure of Commons. We wish we could see a cheap reprint and an effective distribution of these amongst our present and our future electors. Mr. Fawcett is, above all, a teacher, and no one can read anything of his without having his moral senses, and especially his sense of justice, quickened. This library edition of his speeches should be on the shelves of every public writer and politician; but there should be a popular edition of many of them for the multitude.

BRIEF NOTICES.

Soldier and Patriot, The Story of George Washington. By F. M. OWEN. (Cassell, Petter, and Galpin.) This is of course, to a great extent, a sketch of the American War of Independence, in which Washington was the central figure. But young boys cannot soon tire of the story of this great "soldier and patriot" who hoped, endured, and dared when others succumbed, and whose singular uprightness and self-devotion almost raised him to the rank of an ideal man. In this narrative the incidents of a momentous epoch in the history of America and the world are faithfully portrayed, and our young friends will be all the better for reading this valuable story of the Father of the American Republic, "first in war, first in peace, and first in the hearts of his fellow citizens."

The *Fortnightly Review* for this month contains the conclusion of Mr. H. Spencer's Replies to Criticisms. We consider these replies extremely valuable and generally very effective. In particular his defence of "Transfigured Realism" against Mr. Sidgwick's observations appears to us a model of clear discriminative discussion. He shows the perfect consistency of a faith in some objective reality with a frank profession of a gnosticism as to its nature. Mr. Leslie Stephen criticises Taine's History of English Literature with considerable effect. "The New Christology" is the title of an article in which Mr. F. W. Newman examines the views of Mr. W. R. Greg. The tone of this article in its references to Christ will be offensive and painful to many. We are not indeed of those who would shrink from the very freest criticism of the New Testament. But it seems to us that, even on the part of those who adopt the extremest negative conclusions, some tender respect is due to the associations which hallow sacred names. Sir Charles Dilke has a short but pregnant article on Free Schools, in the course of which he seems to show clearly that Dr. Riggs has tripped considerably in many of his statements on this subject. "Lady Anna" continues to run her course. And a brief concluding paper on Public Affairs suggests that both Whigs and Tories are played out; and that what is wanted is a People's Party.

The Mystery of the Burning Bush, and other Sermons. By T. M. MORRIS, Ipswich, Author of "Sermons for All Classes," &c. (London: Elliot Stock.) There is not a word of preface or dedication to this volume to explain the reason of its publication. And that reason can hardly be held to lie in the sermons themselves. They are good discourses, sound in feeling and thought, clear in argument and polished in style. But they are by no means original discourses, nor is the thought in them at all compact; their "fine gold" is "beaten thin." We are sure we should have heard these sermons with pleasure: and we can understand a congregation wishing the publication of some of them. The general public may be a little more exacting, and compare them unfavourably with many good discourses published every year, both in volumes and periodicals. Mr. Morris is not always severely accurate in his statement of facts. He speaks for instance of the death of Christ on a cross between two thieves as showing "the design of the chief priests and rulers of the Jews, not only that Christ should suffer death, but that His death should be associated with circumstances of unexampled degradation. . . . Everything was accordingly con-

trived with the view of making the most worthy name of Jesus a byword and a reproach. The death of the cross, as the most ignominious that could have been inflicted, might have satisfied them; but this was not enough: they obtained two notorious criminals, who were crucified with Him, on either side, and Jesus in the midst, in the hope that He might be singled out 'in the midst of the three.' The special circumstances here referred to were quite independent of the Jewish rulers; indeed, John indicates that there was, in the fact of the cross being the instrument of Christ's death, a special humiliation for the Jews, who would have stoned him, could they have had their way. And if the companionship of the malefactors was more than a mere incident of the punishment, it may also have come from the contempt of the Roman ruler for the chief priests and elders; his scorn being pointed by the inscription set up over the cross of Jesus.

UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent examinations:—

SECOND B.A. AND SECOND B.Sc. EXAMINATIONS.

EXAMINATION FOR HONOURS. (B.A. AND B.Sc. CONJOINTLY.)

LOGIC AND MORAL PHILOSOPHY.—First Class.—Goth, F., B.A. (scholarship), University College; Levenson, B. J., B.A., University College. Second Class.—Chuckerbutty, H. S. R. G., B.A., University College; Lovett, R., B.A., Cheshunt College, Wotton, J. C., B.Sc., Royal School of Mines, equal; Hollings, E. R., B.A., private study, Simmons, L. M., B.A., City of London School and private tuition, equal. Third Class.—Saville, A. G., B.A., private study, Thompson, J. W., B.A., University College, equal; Foxwell, W. A., B.A., Wesleyan College, Taunton, Norburn, H., B.A., private study, equal.

(B.A. ONLY.)

CLASSICS.—First Class.—Shaw, J., (disqualified by age for the prize), private study; Norburn, H., private study. Second Class.—Waugh, H. D., University College; Tyrer, R., private study; Wood, J. E. Wesley College.

(B.Sc. ONLY.)

CHEMISTRY.—First Class.—Napier, A. S., Owens College, Wotton, J. C., Royal School of Mines, equal; Third Class.—Hullard, J. A., University College, Lyell, L., private study, equal.

GEOLOGY AND PALÆONTOLOGY.—Second Class.—Robertson, H. S., Old Trafford School and Owens; Vines, S. H., Christ's, Cambridge, and Guy's Hospital; Lyell, L., private study; Fuller, A. W., Owens, and Emmanuel, Cambridge. Third Class.—Worthington, W. B., Owens College; Napier, A. S., Owens College.

ZOOLOGY.—First Class.—Marshall, A. M. (scholarship), St. John's College, Cambridge. Second Class.—Vines, S. H., Christ's, Cambridge, and Guy's Hospital; Lyell, L., private study.

M.D. EXAMINATION.—Anderson, T., B.Sc., B.S., University College; Aveling, C. T., M.S., St. Thomas's Hospital; Barnes, E. G., St. George's Hospital; Burn, W. B., B.Sc., St. Bartholomew's Hospital; Cane, L., B.S., University College; Carr, W. W., B.S., University College; Dalton, B. N., Guy's Hospital; Humphreys, J. H., University College and Middlesex Hospital; Langmore, J. W., B.S., University College and Middlesex Hospital; Oliver, G. (gold medal), University College; Roberts, R. L., University College; Sawyer, J., Queen's College, Birmingham; Shewen, A., University College; Smith, R. T., University College; Wall, A. J., B.S., St. Mary's Hospital; Warner, F., King's College; Wyman, J. S., St. Bartholomew's Hospital.

LOGIC AND MORAL PHILOSOPHY ONLY.—Ingoldby, J. T., Guy's Hospital; Price, W., University College; Spencer, G. O., University College.

SECOND M.B. EXAMINATION.

EXAMINATION FOR HONOURS.

MEDICINE.—First Class.—Addy, B. (Gold Medal) St. Thomas's Hospital; Skerritt, E. M., B.A. (Gold Medal), University College, equal; Dodson, A., Birmingham and Guy's Hospital; Cockburn, J. A., King's College; Barlow, T., B.Sc., University College; Benham, H. J., University College, equal. Second Class.—Coupland, S., University College and Middlesex Hospital; Rayne, C. A., University College. Third Class.—Dyson, W., B.A., University College; Pope, H. C., Liverpool Royal Infirmary and University College.

OBSTETRIC MEDICINE.—First Class.—Addy, B. (Scholarship and Gold Medal) St. Thomas's Hospital; Skerritt, E. M. (Gold Medal) University College; Dodson, A., Birmingham and Guy's Hospital; Benham, H. J., University College; Bomford, G., King's College, equal; Colgate, H., University College. Second Class.—Petch, R., King's College; Bird, C. H. G., B.A., Guy's Hospital; Barlow, T., University College; Cockburn, J. A., King's College; Dyson, W., University College. Third Class.—Rayne, C. A., University College; Pope, H. C., Liverpool Royal Infirmary and University College; Firth, C., St. Bartholomew's Hospital; Railton, T. C., Manchester and St. Bartholomew's Hospital; Coupland, S., University College and Middlesex Hospital.

FORENSIC MEDICINE.—First Class.—Colgate, H. (Scholarship and Gold Medal), University College; Bird, C. H. G. (Gold Medal), Guy's Hospital; Benham, H. J., University College; Cockburn, J. A., King's College; Coupland, S., University College and Middlesex Hospital.

B.S. EXAMINATION.

PASS LIST.—First Division.—Barlow, T., B.Sc., University College; Colgate, H., University College; Lucas, R. O., Guy's Hospital; Rayne, C. A., University College; Skerritt, E. M., B.A., University College.

* Obtained the number of Marks qualifying for the Medal.

† Obtained the number of Marks qualifying for the Scholarship.

‡ Obtained the number of Marks qualifying for a Gold Medal.

YOUNG MEN'S CHRISTIAN ASSOCIATION LECTURES.

"JOHN MILTON.—WITH ILLUSTRATIVE READINGS."

The third lecture of the course was delivered at Exeter Hall on Monday evening by the Rev. James Fleming, B.D., of Camden Church, Camberwell. The Right Hon. the Earl of Aberdeen presided, who, after calling on the Rev. George Buchanan to offer prayer, made a few appropriate remarks in commendation of the association under whose auspices the lecture was given, and introduced the rev. lecturer, who was very warmly received. After describing the opening scenes of Milton's life, he touched incidentally on the poet's view of woman. Those who would put woman out of her place were not woman's friend. Milton's life was passed in very stirring times. It is a grand thing when we don't require stimulants from without to work. Such was John Milton, his stimulant was within. Are there any of you young men sceptical about prayer and about the Word of God? Then we point you to Milton, who was more talented than any of us within this hall. Young men, be resolute workers; there are more lives lost in London—aye, souls, by idleness than by hard work. Work builds up empires. Luther had a grand motto, "Pray and work." The world seems to have forgotten the first. If we pray, a blessing will descend upon our work. Religion and genius are not incompatible. Religion's aid and not Parliament enfranchised the masses. It has built the hospitals which are the glory of our land. The rev. gentleman then described Milton's married life. He said Shakespeare and Milton abound with praise of woman. Milton did not go in for "women's rights." Woman has governed man from the beginning of the world. Every day woman stands higher. There is nothing noble in our manhood that we do not owe to either sister, wife or mother. Young men, don't look so much for fortune with your wife as for fortune in your wife. There have been many great men blind. Milton was blind for more than half his lifetime. His enemies said that it was a judicial curse upon him, but there were many instances of good men so afflicted. At this time Cromwell had destroyed the monarchy. Faults Cromwell had, and some of his actions, the lecturer said, he could not defend, but his reign stopped a period of vice and iniquity, and it crushed Popery with an iron hand, and gave us an open Bible, which has never since been closed. There is a battle coming just now when we must all rally round the Cross for an open Bible. We are blest with a Sovereign who is the best that reigns over the best empire in the world. He did not believe that old England was going to the wall yet, and compared our land to the oak that weathers the fiercest storms. Milton, however, warns us that Popery, not honest Popery, is now knocking at the heart of Protestant England. Shall we get entangled again in the yoke by which thousands of our forefathers shed their blood? Milton spoke in favour of water; the lecturer stood before them as a total abstainer. Thousands of drinking saloons are spread like a network over this great metropolis. But the surroundings of their splendour cannot hide the hideousness of their belongings. After eloquently describing the closing scenes of the poet's life, the rev. gentleman proceeded to say that better than all his poetry and all his classics, Milton left us the legacy of a Christian life. Some had asserted, with more rashness than charity, that Milton was an unbeliever, which he, the lecturer, did not believe. Study the character that has been but imperfectly shown to you to-night. Milton fought the battle of life through sheer necessity; all great lives have been thus, the rich and successful merchants of the city have not been those who had ten thousand pounds to begin with. Self-help is the best help. Be ye hearty and God-fearing from head to foot. The best thing Milton had, his piety, may be yours. His God is yours. Young men, nobly determine by God's help to be what your countryman has been before you. The lecture, of which the above is a brief outline, was interspersed with recitals from the poet's works, the eloquent rendering of which elicited frequent bursts of continued applause from the vast audience, the hall being crowded in every part. Mr. Shipton expressed the thanks of the committee and the audience to the noble chairman for presiding, and the lecturer for his eloquent address. The proceedings were terminated with the Doxology and the benediction, which was pronounced by the rev. lecturer.

A new London daily paper, to be called the *Circle*, will be published in January next. The *Circle* is intended to report and represent subjects of local interest in the metropolis.

Messrs. A. and C. Black have in the press a new work by the Rev. Dr. Cunningham, of Creiff, author of the "Church History of Scotland," entitled, "A New Theory of Knowing and Known, with some Speculations on the Border-land of Psychology and Physiology," to be issued in January.

We have received the Christmas number of the *Graphic*, which presents its subscribers with a large plate of "Grandmother's Christmas Visitors," a very striking picture, and a number of fine engravings. There is besides, a Christmas story (completed) by that most fertile of novelists, Mr. Anthony Trollope, entitled "Harry Heath of Gangoil," descriptive of bush-life in Australia, and illustrated by many plates.

Miscellaneous.

THE CRYSTAL PALACE.—The new rooms of the School of Art, Science, and Literature at the Crystal Palace were opened on Monday night with a *seiret and conversazione*, to which about 600 guests were specially invited. The whole of the tropical department was divided off and lit up with variegated lamps. The members of the South London Microscopical and Natural History Club exhibited a large number of microscopes, and the music was under the direction of Sir Julius Benedict. In the absence of Mr. Lyon Playfair, the chair was taken by Mr. Thomas Hughes, M.P., who, in the course of his opening address, said the present movement was in accordance with the objects with which the Crystal Palace was first started, but the attainment of which had been greatly retarded by the fire. No place contained a finer collection of models for study than the Crystal Palace, and the directors hoped that the classes now formed would be successful. Mr. Norman Lockyer next addressed the meeting. A vote of thanks having been given to the chairman, the assemblage resolved into an open *conversazione* and a promenade.

THE GOVERNMENT AND THE COUNTY FRANCHISE.—The London correspondent of the *Dundee Advertiser* writes:—"The Government, although the majority of its members are friendly to the extension of household suffrage to the counties, do not see their way to deal with the subject in the ensuing session. They will therefore content themselves with giving a general support to Mr. Trevelyan's bill. Some persons argue that because Mr. Gladstone is to receive a deputation he is therefore favourable to its object, but this is utterly preposterous. In regard to the county franchise itself, I may say that whatever disposition the Conservatives may have felt on the subject some time ago, the party is now decidedly and bitterly hostile to it. The landowners are alarmed at the levelling doctrines preached by the agricultural unionists, and have distinctly told Mr. Disraeli that they will not be educated in the direction of lowering the county franchise. Mr. Disraeli leads his party on most occasions, but there are questions on which he must submit to the judgment of the territorial magnates by whose favour he occupies his present position, and the county franchise is one of these questions."

THE LATE FATAL COLLISION IN THE ATLANTIC.—On Saturday evening the crew of the *Lochearn*, which had come in collision with the *Ville du Havre*, were landed at Plymouth. It appears from the statements of the chief officers and entries in the official log-book that after the collision the *Lochearn*, though taking in little or no water, was unable to sail. She remained in mid-ocean for two or three days, when a heavy gale came on, and the sea smashed in the bulkheads and the sides of the compartments. The gale did not abate, water flowed in rapidly, and six days after the collision, by which time the ship *British Queen*, Captain Masters, had come up, the ship was abandoned. She could not at the best have floated more than a few hours after that. The *British Queen* was bound from Philadelphia for Antwerp. The *Lochearn* appears to have acted on the unquestionable rule of the sea—that a steamer is bound to give way to a sailing ship. The *Lochearn* showed all her side-lights, rang her bell, and ported her helm, having observed that the steamer was approaching too near. When close to the bow the steamer's helm was starboarded, and she was going across the bow of the *Lochearn*, and an order was given on the *Lochearn* to back the after-wards. Before anything could be done, however, the two ships met with a tremendous crash. Two delegates of the Evangelical Alliance, Pastor Premier, of Geneva, and Pastor Carrasco, of Madrid, were among the persons who perished on board the *Ville du Havre*. Pastor Carrasco was chief of the Protestant Evangelical Mission in Spain, and was returning from New York, where he had represented the Alliance. The Board of Trade have ordered an enquiry into the catastrophe.

SIR SAMUEL BAKER AND HIS STORY.—There was a crowded and brilliant assembly at the meeting of the Geographical Society held on Monday night in the theatre of the London University to welcome Sir Samuel and Lady Baker on their return from Central Africa. Sir Bartle Frere presided, and among the audience were the Prince of Wales, the Duke of Edinburgh, the Lord Chancellor, Lord Houghton, Sir Henry Rawlinson, and many other distinguished persons. Sir Samuel gave a brief narrative of his adventures, and expressed his confidence on the sincerity of the wishes of the Khedive and his Ministers, Nubar Pasha and Chérif Pasha, to suppress the slave-trade. Sir Samuel said that the Viceroy had given the best possible proof of his sincerity by appointing as his (Sir Samuel's) successor an Englishman (Colonel Gordon, R.E.), and not a Turk, who would certainly have upset the work which he had done. By this appointment the Viceroy had shown his respect for Englishmen, and his resolve that an Englishman should carry on the good work which an Englishman had begun. The Prince of Wales also stated his conviction that the Khedive individually was sincere in his wish to suppress the slave-trade in Central Africa, but he had to contend with difficulties among a people who were thousands of miles distant, and whom it was impossible for him effectually to control. His royal highness expressed the pleasure it had given him to see Sir Samuel Baker there that evening. I have always, he said, felt sure that he would maintain the high character

he has always held as a traveller, as a sportsman, and a Fellow of the Royal Geographical Society; but he now appears in a higher character still, for as a philanthropist he has carried out a great work for the benefit of human kind. A unanimous vote of thanks was given to Sir Samuel Baker, and the proceedings were brought to a close with three hearty cheers for Lady Baker.

SPURIOUS TEA.—A deputation from the Commissioners of Sewers of the City of London had an interview on Saturday with Mr. Stansfeld at the Local Government Board, to urge upon the Government the necessity of taking immediate legislative action to put a stop to the importation of spurious teas into this country. Mr. Farrar, chairman of the committee which was appointed to inquire into and report upon the importation of spurious teas, said that the great difficulty was in dealing with the hundreds of thousands of pounds of adulterated tea, which was totally unfit for human food, lodged in the bonded warehouses, where the sanitary authority had no power to enter to procure samples. The deputation wished the Government to introduce into Parliament early next session a bill to empower all local authorities throughout the United Kingdom, to enter on ship-board and in all bonded warehouses, to examine, and, if necessary, to seize such as, in the judgment of the duly authorised officer were adulterated, and to destroy such as should be legally condemned. Dr. Letheby produced a sample of tea taken from one lot of a million pounds. It contained forty-four per cent. of sand, iron filings, and colouring matter; and on applying his magnet to it the whole of the so-called tea was attracted. He said that good tea did not contain more than five per cent. of mineral matter. He also exhibited a sample taken from a vessel called the *Washington*, wrecked on the American coast. The tea had been in the salt water a considerable time. It was rejected; but the American authorities having condemned a million and a half pounds of it, the tea was sent over here, and ninety chests were sold. Mr. Stansfeld said he thought some check should be placed upon frauds of this description; but it was a matter upon which he must consult his colleagues, and also several departments who were interested in some way or other with it. He would, however, not lose sight of the matter, but would endeavour to come to some conclusion upon it.

MR. VERNON HARCOURT ON POLITICAL AFFAIRS.—The Solicitor-General addressed his constituents in the Corn Exchange at Oxford on Monday night. Mr. Harcourt expressed his growing distaste for mere party speeches, and said that the real Government of this country rested not so much with administrations as on the public opinion of the nation, and those who influenced that opinion were the men who really governed the country. He was in favour of peace, retrenchment, and administrative reform, but he thought that the present was not the moment to engage in any great scheme for the redistribution of political power. Mr. Harcourt said he earnestly hoped that this Parliament would not expire before it had placed the legal rights of the wage-earning class on a more equal footing, and referring to Mr. Disraeli's recent declaration that he had confidence in the working men of this country, Mr. Harcourt said he hoped that before long he hoped that the illustrious chief of the Conservative party would lend his assistance to legislation founded on the principle of faith in the working classes. On the education question, the hon. and learned gentleman said he agreed with Mr. Bright. He was not, however, one of those who desired that the political destruction of the Church of England should be made a cardinal doctrine of the Liberal creed. He was deeply convinced that the control of the State over the Church, which was the basis of the Establishment, afforded a security against the intolerance of fanatics and in favour of freedom of opinion which was inestimable to those who held the faith of liberty. The Church of England would not perish by the hand of a foreign foe, but she would fall when she was judged by the English people to be unfaithful to those great principles on which she was founded at the Reformation. Speaking of Mr. Disraeli's speech to the students of Glasgow University, Mr. Harcourt said that he could not regard the progress of social equality in the light of a mischief. He had witnessed with supreme satisfaction the great and general advance which had recently been made in the condition of the agricultural labourer. He believed it was by far the greatest and the best event which our day had seen, and that it was pregnant with blessings from the future. Men with better wages acquired higher tastes, and wished for better things. He wished from the bottom of his heart that the poor had a little more rather than less ambition to rise and to excel. A vote of congratulation and confidence in the hon. and learned gentleman was passed.

SLAVERY IN CUBA.—The Committee of the British and Foreign Anti-Slavery Society have addressed a memorial to Lord Granville on Slavery in Cuba, in which they say:—"It was in view of the powerlessness of Spain to terminate the civil war which had already raged for nearly two years that a large and influential deputation waited upon the Earl of Clarendon on the 15th of June, 1870, to urge on Her Majesty's Government that, in virtue of the treaty rights of Great Britain, they would, acting in accord with the Government of the United States, obtain such a settlement in that island as should both terminate the barbarous civil war, and at the same time secure, by a measure of emancipa-

tion, the performance of the stipulations which had been so long and persistently violated. Again, on the 23rd of January, 1872, after witnessing for eighteen months longer this ferocious internecine strife, another deputation waited, on your lordship to urge upon Her Majesty's Government the same considerations. Nearly two more years have now elapsed, and Cuba is still deluged in blood; on the lowest computation, 150,000 men, women, and children have perished, and now the indiscriminating ferocity of the volunteers, by the immolation of Englishmen and American citizens, has rendered necessary a prompt and decisive action on the part of Her Majesty's Government, and also that of the United States. The information received by the committee from their correspondents has been altogether of almost unsatisfactory character. So far from progress being made in the direction of abolition, information is received that at the instigation of the Intendant General of Cuba, the Captain-General of the island has issued a decree authorising the sale of a large number of negroes who had been emancipated by their former owners. The decree enacts that the proceeds of the sale of these men into slavery shall be paid into the public treasury to meet certain bills about to fall due. The number is stated by the Spanish Abolitionist Society in an address to His Excellency Senor Castelar to be somewhere between 10,000 and 15,000. The Spanish Society reminds his excellency that the proposed sale is absolutely forbidden by the fifth section of the law of Senor Moret passed by the Cortes in 1870. When it is considered that nearly all of these people have a claim to liberty in virtue of British treaties; that they have been made free, and that they are now about to be re-enslaved in violation of Spanish law, your lordship will see that the case is one which imperatively calls for prompt interposition. The committee have now, therefore, earnestly to entreat Her Majesty's Government to rest satisfied with no settlement of the existing complications which does not ensure the complete extinction of slavery, inasmuch as it owes its existence at this time in Cuba to the violation of the most solemn treaties. The committee respectfully submit that Her Majesty's Government will thus confer a lasting benefit on Spain by relieving her of her greatest political difficulty, and one which she is powerless to surmount, and will at length fulfil the just claims of England and of the civilised world."

THE "MUNICIPAL TRUST" is the title of a company established for the purpose of investments in bonds of municipalities within the United States of America. The proposed capital is one million sterling, in A certificates of 50*l.* and 100*l.* each. The promoters state that a provisional contract has been entered into, and advantage taken of the recent depressed state of the American markets for the purchase of bonds of various municipalities at prices which will secure to the trust an average of at least 9½ per cent., exclusive of the profit which will be derived from the periodical payment of the bonds at par from time to time over an average period of about fifteen years. These bonds are stated to be as secure as mortgage ground-rents, and have become favourite securities for family settlements, savings banks, insurance companies, and other trusts; and the Savings Bank of New York alone, according to the last Government report, held over 78,000,000 *dols.*, or one-fourth of its entire assets, in municipal bonds. An arrangement, which is more fully explained in the prospectus, is offered by which each holder of an "A" certificate, which bears interest at the rate of 7½ per cent. per annum payable quarterly, is to be entitled to a "B" certificate for one-half the amount, both certificates to be redeemable at par on the "A" certificate being drawn. The prospectus will be found in another part of this week's impression. The subscription list will close on Saturday next. The certificates are quoted 1½ to 2 prem.

Cleanings.

Some one remarked to an Aberdonian, "It's a fine day." "Fa's findin' faut wi' the day?" was the Scot's reply. "Ye wad pick a quarrel wi' a steen wa'."

A photographer advertises: "In consequence of the daily increase of accidents by railway, the public are earnestly requested to call at —, and have their portraits taken, that some memento of departed friends may be left to sorrowing survivors."

In the Judicial Committee, on Thursday, Sir James Colville gave judgment in the case of "Futteshangye Jaswantanji v. Kallianirajji Hakorealiji." It is an Indian case, of no interest to English readers, except, it may be, to master the pronunciation of the names.

A Hibernian orator was describing the horrors in a certain battle in the late Franco-Prussian war, and had at last succeeded in fixing the attention of the audience, when he suddenly excited a most rapturous burst of applause by thundering out, "And the sun sank to rest 'midst the groans of the dying and the shrieks of the dead."

A DOUBTFUL CASE.—The *Anglo-Brazilian Times* claims the acquaintance of a living Brazilian who was born on the 29th May, 1695, and who is consequently in his 178th year. Don Jose Martins Coutinho is, we are assured, still in possession of his mental faculties, and the only bodily ailment

he complains of is "stiffness in the leg joints," which in a gentleman of his years is hardly to be wondered at. In his youth Coutinho fought as a soldier in Pernambuco against the Dutch, and remembers the most notable facts in the reigns of Don John V., Don José, and Donna Maria I. It is added that he can count 123 grandchildren, eighty-six great grandchildren, twenty-three great great grandchildren, and twenty great great great grandchildren, which is, perhaps, the least astonishing part of the story.

THE ETRUSCAN LANGUAGE.—At the last meeting of the Philological Society, on Friday, a paper on Etruscan numerals was read by the Rev. Isaac Taylor. He stated that the long-sought key to the Etruscan language had been discovered. Two dice had been found in a tomb, having their six faces marked with words, instead of by pips. Mr. Taylor examined these six words in detail, and showed that they were identical with the first six digits belonging to the Altaic branch of the Turanian family of speech. Guided by this clue, it was easy to show that the grammar and vocabulary of the 3,000 Etruscan inscriptions were also Altaic. The words denoting kindred, the pronouns, the participles, and the declensions, corresponded closely with those of the Tartar tribes of Siberia. The Etruscan mythology proved to be essentially the same as that of the Kalevala, the great Finnic epic.

RECOVERY OF A LOST IRON CROSS IN THE DESERT.—A needle in a haystack is usually supposed to defy the most careful search. It might reasonably be supposed that an ornament lost in the sandy deserts of Central Asia would be equally irrecoverable, but it appears from a circumstance reported by the *Cologne Gazette*, that the department of Russian administration which undertakes the recovery of lost goods is equal even to this emergency. A Prussian officer who had taken part in the expedition to Khiva, was travelling homewards through the arid waste between Kasalinsk and Orenburg, when his carriage was overturned. The worst result of this accident was the loss of an Iron Cross which he had worn throughout the whole expedition. After a fruitless search for the valued decoration, he gave up all hope of ever seeing it again, and proceeded on his way. His surprise as well as satisfaction may be imagined when he received some days ago, through the medium of the Russian Foreign Office, a packet which, besides an obliging note, contained the lost Iron Cross.—*Pall Mall Gazette*.

FUEL AND DOMESTIC ECONOMY.—At the Victoria Discussion Society on Wednesday evening Mr. Parker Rhodes read a paper on "Our Coal Supply in Connection with Domestic Economy." He argued that under existing circumstances it was essentially necessary to provide a substitute for coal which could be had at a moderate price. Until lately the whole of the bog lands were considered to be worthless, but it was a fact that the people of this country need no longer fear a coal famine, or a continuation of high-priced fuel, as that could now be converted into real coal by M. Challeton de Brughat's process. In making a peat-coal fire a less quantity of wood was necessary than was required for a coal fire; it gave a heat far greater than the ordinary coal: it was of a much longer duration in burning than the best coal, and produced a clear, red bank of fire, without covering the hearth, fender, and fire-irons with dust, and emitted no smell. It had been estimated that there were peat-fields in Great Britain extending over an area of 6,000,000 acres. A fire kindled of peat-coal was burning clearly and brightly in the room.

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

WHITLEY—Dec. 3, at Halifax, the wife of Nathan Whitley Esq., of a son.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending on Wednesday, Nov. 26, 1873.

ISSUE DEPARTMENT.

Notes issued	£35,951,315	Government Debt	£11,015,100
Other Securities	3,934,900	Gold Coin & Bullion	20,951,315
Silver Bullion	—		
Total	£35,951,315	Total	£35,951,315

BANKING DEPARTMENT.

Proprietor's Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£13,277,161
Reserve	3,553,598	Other Securities	18,198,818
Public Deposits	6,270,806	Notes	10,733,070
Other Deposits	18,547,290	Gold & Silver Coin	715,805
Seven Day and other Bills	417,151		
Total	£42,924,854	Total	£42,924,854

Dec. 4, 1873,

F. MAY, Chief Cashier.

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPE & CO., Homoeopathic Chemists, London."

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

VALTUDO VISQUE LIBERIS.—A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room.—Extract from "Casell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Manufacture, Bermondsey, London.

PERSONS ACQUAINTED WITH THE GREAT CENTRES OF WEALTH, INTELLIGENCE, AND INDUSTRY, know that success attends only those who are ever up to their work with clear head and strong nerves. Sense of oppression and sinking after eating, want of appetite, languor, dejection of spirits and general debility, unfit mankind for those active duties and constant readiness, essential to progress in commerce or other callings. Holloway's Pills possess such cleansing properties, that the action of the liver is speedily corrected and redundancy of bile carried off, the stomach strengthened, the spirit revived, and the patient restored. These excellent Pills keep all the natural functions so fairly balanced that they prevent, or speedily subdue, headache, dizziness, bilious attacks, and similar maladies.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Dec. 8.

Of English wheat only a small supply was to hand this morning, and factors made slowly the prices of Monday last. The arrivals of foreign wheat being very large, prices ruled 1s. per qr. below the quotations of this day week. The flour trade was inactive, without change in prices. Peas and beans were unchanged in value. Indian corn, being in good supply, prices were in buyers' favour. Barley sold in retail, at former prices. The arrivals of oats are liberal, and new oats met a slow sale at 6d. per qr. decline. At the ports of call large arrivals remain for sale. Cargoes of wheat meet more demand at a decline of 1s. per qr.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PER—	Per Qr.	Per Qr.
Essex and Kent,			Grey	36 to 39	
red fine	— to 64		Maple	39 44	
Ditto new	55		White	39 45	
White	—		Boilers	39 45	
" new	53		Foreign	33 40	
Foreign red ..	62 64		RYE	42 44	
" white	63 63				
BARLEY—			OATS—		
English malting	34 39		English feed ..	22 30	
Grinding	30 33		" potato	—	
Distilling	36 42		Scotch feed	—	
Foreign	37 41		" potato	—	
MALT—			Irish Black ..	22 24	
Pale, new	72 77		" White	21 28	
Chevalier	—		Foreign feed ..	23 27	
Brown	52 58				
BEANS—			FLOUR—		
Ticks	39 0 42		Town made ..	50 57	
Harrow	41 0 47		Best country ..	45 47	
Pigeon	47 0 51		households ..	39 41	
Egyptian	39 0 41		Norfolk & Suffolk	39 41	

METROPOLITAN CATTLE MARKET, Monday, Dec. 8.—The total imports of foreign stock into London last week amounted to 5,620 head. In the corresponding week in 1872 we received 5,572; in 1871, 10,475; in 1870, 12,070; in 1869, 7,453; and in 1868, 2,897 head. In the cattle trade to-day there has been no feature of importance. The supply of stock has been about the average, but as usual there has been a marked preponderance of secondary qualities. English beasts have been fairly represented, and there has been an increased number from Scotland. The demand has been great at about the rates current on Monday last. The best Scots and crosses have sold at 6s. 2d. to 6s. 4d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,850, from other parts of England about 350, from Scotland 200, and from Ireland about 500 head. The foreign side of the market has been much less freely supplied, only about 700 Dutch having been received. Business has been progressing slowly at about late quotations. For the best Downs and half-breds 6s. 8d. to 6s. 10d. per 8lbs. has been paid. Calves have been in moderate supply and fair request, on former terms. Pigs have been disposed of at about late prices.

Per 8lbs. to sink the offal.

Inf. coarse beasts	4 4 to 10	Pr. coarse woolled	6 4 6 6
Second quality	5 0 5 4	Prime Southdown	6 8 6 10
Prime large oxen	5 10 6 0	Lge. coarse calves	4 8 5 2
Prime Scots ..	6 2 6 4	Prime small ..	5 6 6 2
Coarse inf. sheep	4 4 5 0	Large hogs ..	4 0 4 4
Second quality	5 6 6 0	Neat sm. porkers	4 10 5 2

METROPOLITAN MEAT MARKET, Monday, Dec. 8.—There were moderate supplies of meat, the demand for which was again very quiet, at the quotations annexed.

Per 8lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.		
Inferior beef	3	4	to	3	8	Inferior Mutton	3	4	to	3	8
Middling do.	3	8	4	4		Middling do.	4	0	4	6	
Prime large do.	4	8	5	0		Prime do.	5	0	5	8	
Prime small do.	5	2	5	6		Large pork	4	0	4	4	
Veal	4	8	5	4		Small do.	4	8	5	4	

PROVISIONS, Monday, Dec. 8.—The arrivals last week from Ireland were 499 firkins butter, and 3,372 bales bacon; and from foreign ports 34,454 packages butter, 1,366 bales and 271 boxes bacon. Nothing new in the Irish butter market. Foreign met a ready sale, and prices were generally about 2s. higher, best Dutch 12s. to 12s. 6d. In the bacon market but little change to notice in the value of the best Waterford, orders charged 7s. on board; but other brands in some instances were pressed for sale at a decline of 3s. to 4s. per cwt.

COVENT GARDEN, Friday, Dec. 5.—There is nothing fresh to report; the markets remain steady at last week's quotations, and are well supplied.

HOPS, BOROUGH, Monday, Dec. 8.—We can report no alteration in the tone of our market, which continues quiet, with very uneven prices. Fine hops are scarce, and when wanted in any quantity, the full nominal market value has to be paid. On the other hand, a few parcels pressed for sale can be obtained at slight reductions. The demand for all classes of hops is very limited. Continental markets are quiet. Mid and East Kent, 6l. 0s., 7l. 0s., 9l. 9s.; Weald of Kent, 5l. 5s., 6l. 0s., 6l. 10s.; Sussex, 5l., 5l. 12s., 6l.; Farnham and Country, 6l., 6l. 10s., 7l. 10s.; Farnham, 7l., — 8l. 10s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Dec. 8.—There are moderate supplies of potatoes, and in all descriptions sales are effected steadily, at the quotations annexed. Best Regents, 12s. to 13s. per ton; Secondary Regents, 9s. to 11s. per ton; Rocks, 8s. to 8s. 6d. per ton; Best Flukes, 13s. to 15s. per ton; other kinds, 10s. to 11s. per ton.

SEED MARKET, LONDON, Monday, Dec. 8.—There was a limited supply of new English red cloverseed; fine samples were held very high. There was more inquiry for American, and higher prices asked for such. For white cloverseed there is a fair inquiry, and full prices are obtained. A few transactions in Trefoil have taken place, and prices were rather higher. White mustardseed was purchased slowly on former terms, and there was no alteration in the value of brown samples of either English or Dutch. The limited supplies of canaryseed enable holders to maintain the late advance. Hempseed is slow of sale, in consequence of the quantity offered. There was some inquiry for new spring tares. Fine qualities from France may be looked for this season. English rapeseed of good quality was fully as dear, with a moderate demand.

WOOL, Monday, Dec. 8.—For English wool the demand has been restricted, but values have been well supported. As regards the public sales of colonial produce, the attendance of the home trade continues good; but foreign houses have been poorly represented. Biddings have progressed quietly at about previous prices.

OIL, Monday, Dec. 8.—Linsseed oil has been in slow request. Rape, however, has been rather firmer. For other oils there has not been much demand.

TALLOW, Monday, Dec. 8.—The tallow market is quiet, though steady in tone. Y.C. on the spot sells at 40s. 3d. per cwt.; town tallow is firm at 41s. net cash. Rough fat commands 2s. per 8lbs.

COAL, Monday, Dec. 8.—Market firm at last day's prices. Hettons, 29s. 6d.; Hettons Lyons, 27s. 3d.; Hartlepool, original, 29s. 6d.; Eden Main, 27s. 9d. Unsold, 2; ships fresh arrived, 31; total, 36. ships at sea, 10.

Advertisements.

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(Established for the purpose of Investments in Bonds of Municipalities within the United States of America.)

CAPITAL—ONE MILLION STERLING,

In A Certificates of £50 and £100 each, with Coupons attached, bearing Interest at the rate of £7 per Cent. per Annum, payable quarterly. First Coupon payable May 1, 1874. To each A Certificate will be attached a B Certificate for one-half the amount (say of the value of £25 and £50), entitling the holder to payment of both Certificates at par on drawing of the A Certificate. The certificates will be issued to bearer.

PAYMENTS FOR EACH £100 A CERTIFICATE.

£5	On Application.
10	On Allotment.
25	On 20th January, 1874.
30	On 30th February, 1874.
30	On 20th March, 1874.

The payments required for each £50 Certificate will be one-half of each of the above amounts.

One-third of the original amount of capital will be redeemed, by drawings, at par, out of the surplus interest and profits. With each A Certificate the corresponding B Certificate will be redeemed; when one-third of the A and B Certificates shall have thus been paid off, the securities representing the amount of the original Capital will be realised and applied to the immediate redemption of the remaining A and B Certificates, and the Trust finally closed.

By this arrangement all the Certificate holders will in like manner participate in the advantages of the Trust, i.e., they will receive, besides 7 per cent. interest per annum, a bonus (as represented by the B Certificates) of 50 per cent. on the invested capital.

The constitution of this Trust will provide for the investment of not more than five per cent. of the capital in any one security.

In the constitution of the Trust especial care has been directed to the attainment of the two following objects:—First, to divide the investments among many carefully selected securities; and secondly, to ensure to the subscribers an equal share of the profits that will be made at the earliest possible date.

Two-thirds of the amount of the above Capital has been guaranteed in Municipal Bonds.

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The Bonds of corporations and public bodies in this country, such as those of the City of London and the Metropolitan Board of Works, are well known and command a high value in the market. In America each separate municipality raises the necessary funds for public purposes, such as improving streets and constructing roads, bridges, school-houses, court-houses, city halls, and markets, by the issue of bonds for fixed periods, repayable by a sinking fund, and secured upon the taxable property of the district. The municipalities are legally empowered to issue bonds to the extent of from 5 to 10 per cent. upon the assessed value of all real and personal property, which assessed value, in America, does not usually exceed one-third of the saleable value.

The Municipalities are bound by law to levy taxes upon the real and personal property of the whole district for payment of the interest and principal of bonds issued by them.

These bonds are as secure as mortgages or ground-rents. They are not affected by changes of government, are not of a fluctuating nature, and, consequently, have become a favourite security for Family Settlements, Savings Banks, Insurance Companies, and other Trusts.

The Savings Banks of New York State alone, according to the last Government Report, hold an aggregate sum of over seventy-eight millions

of dollars in Municipal Bonds; this being about one-fourth of their total assets.

The object of this Trust is to acquire Bonds of the nature described, and thus to secure to investors a safe and steady interest by judicious employment of the funds of the Trust. A provisional Contract has been entered into and advantage taken of the recent depressed state of the American markets, for the purchase of Bonds of various Municipalities, at prices which will secure to the Trust an average interest of at least 9½ per cent., exclusive of the profit which will be derived from the periodical payment of the Bonds at par from time to time over an average period of, say, fifteen years. By this Contract these Bonds are guaranteed to be in conformity with law, and to be subsisting debts against the several Municipalities issuing the same, and, further, that the entire indebtedness in no case exceeds 10 per cent. of the assessed value of the property liable for the loan. In ordinary times such securities are almost entirely absorbed in America, where the advantages they offer of high interest, combined with undoubted security, are fully understood; the present is, therefore, an exceptionally favourable opportunity for the formation of this Trust.

Small investors will thus receive all the advantages of the large capitalist, reaping fixed and certain dividends in addition to the large prospective bonus.

The securities in which the Funds of the Trust will be invested will be lodged with the Trustees for safe custody, but the selection of securities will be entrusted to the Committee, who will hold office until the first General Meeting of the Certificate-holders, when their names will be submitted for re-election.

After payment of interest at the rate of 7 per cent. per annum, the current expenses, and providing for a reserve fund, the surplus income, together with the profit to be derived from the payment at par, on the expiration of the various Municipal Bonds in which the capital will be invested, will be applied to the drawings for the redemption of the A Certificates, and the accompanying B Certificates. It is expected that these profits will enable the trust to terminate in about twenty years. The drawings will take place half-yearly or quarterly, as may be found most convenient, and will be made in the presence of a Notary Public and the committee, and will be open to any subscriber or his representative. The first drawing will take place at the earliest practicable period.

Subscribers will enjoy the following advantages:—

1st. Investments widely distributed in exceptionally safe securities.

2nd. Annual interest at 7 per cent.

3rd. Bonus of 50 per cent. on the capital as the A Certificates and the accompanying B Certificates are drawn for redemption.

Subscriptions may, if desired, be paid in such securities as may come within the scope of the Trust, at prices to be agreed upon by the Certificate holders' committee. Applications must be made in the form accompanying this prospectus.

The ordinary yearly expenses of offices and management have been fixed at one-half per cent. on the amount of capital. The remuneration of the Trustees, Committee, and Auditors is fixed by the Trust Deed, and no other expenses will be incurred without the vote of a general meeting of the certificate holders. The preliminary expenses, including *ad valorem* stamp, are limited to a charge of one and a half per cent. on the amount of capital.

In cases where no allotment is made the deposit will be returned without deduction, and if a less number of certificates be allotted than are applied for, the surplus deposit will be devoted to the payment due on allotment. Failure in payment of subsequent instalments will render prior payments liable to forfeiture.

Scrip Certificate will be issued in exchange for the Bankers' receipt for the amount payable on allotment.

Copies of the proposed Deed of Trust, subject to addition or alteration in any non-essential point and in matters of detail only, may be seen by intending subscribers at the Offices of the Solicitors, and upon written application of any known person a copy of the contract for purchase of securities will be produced by the solicitors.

Prospectuses and forms of application may be obtained from Messrs. Martin and Co., Bankers, 63, Lombard-street, London, E.C.; the Liverpool Commercial Banking Company (Limited); the Birmingham Joint-Stock Bank (Limited), Birmingham; Messrs. Heywood, Brothers and Co., Manchester; Messrs. Beckett and Co., Leeds; Messrs. Billingham and Wood, solicitors, 7, Bucklersbury, London, E.C.; Messrs. George Burnand and Co., 69, Lombard-street, London, E.C.; Messrs. Lindow and King, 10, Warrford-court, London, E.C.; or from Messrs. J. H. Rudall and Sons, 3, Brabant-court, Philpot-lane, London, E.C., agents to the Trust.

Dec. 4, 1873.

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GRATIS.

Literature.

WILLIAM ELLIS.*

The author of a biography such as this, the subject of which has himself described, in no ordinary manner, the most conspicuous and publicly interesting events of his life, labours under a peculiar disadvantage. He cannot refer at such length as he would wish to refer, to numerous incidents, while, on the other hand, it is impossible merely to skim them over. There is a *via media* of adequate fulness and wise reserve; and, on the whole, Mr. John Ellis has been successful in finding and in travelling it. We should say, however, that he has resisted the temptation to a fuller reproduction of his father's works more frequently than was either desirable or necessary. This book will fall into the hands of many persons who have never read, and who may never read, the missionary literature to which William Ellis was so eminent a contributor, while those who have read—we ourselves being of the number—would not have objected to have had those wonderful stories retold, with many of their old and graphic details. But it is well for an author that it should be said of him, he has made his book too small. This, however, we are obliged to say of Mr. John Ellis's life of his father. In all other respects—in the combined vigour and pleasantness of the style, in the thorough conscientiousness of the work, in the sound taste and judgment that, scarcely without exception, pervade it, and in the symmetry of its construction, it is a good book. As the biography of one of the greatest of Christian missionaries, it will take rank with any work of its kind.

Nearly all the world-moving missionaries have sprung from the people: not one from the higher classes. Mr. Ellis was, like Livingstone, born in the lower ranks of life. His father was a journeyman, born at Norwich, a shrewd, genial, and industrious man, who, early in life, became a Unitarian, and apparently continued to be one to the close of his days. His mother is described as gentle and blameless, but of a despondent disposition. William Ellis, the son, was born in Charles-street, Long-acre, on August 29, 1794. In 1797 the family removed to Wisbeach, with which town William Ellis kept up affectionate intercourse throughout the whole of his life. We find him at first engaged in very humble occupations as an under-gardener and assistant in the houses of two or three families, helping, with his small hands, from the time that he was six years of age, to keep the roof over the home. His first decided taste was indicated even at this age, and it was one which was of great help to him in after life. It was a taste for horticulture. His biographer says:—

"A love of plants was always a marked feature in his character. When a mere child one of his chief delights was carefully to preserve every seed he could obtain, and sow it in the tiny plot of ground that served as a garden, adjoining the house. 'I remember,' he said, 'sitting one day on a bank in our garden (situated on the north side of Upper Hill-street), with a fine, sweet, rosy-cheeked apple in my hand, and that, as I cut it, I observed the pips inside, and wondered what they were for. I asked the question, and was told that from them apple-trees came. Not satisfied by merely hearing this, I took the pips and secretly planted them, placing sticks above them, and watched for nearly half a year, but they never came up. The desire to know was raised; I felt a strong wish to work in a nursery garden, so that I might learn the secrets of the growth of plants. At length my longing was gratified, and I obtained a place in an orchard, beyond Mount Pleasant Bank, past what was called 'Osborne's Foot Fields.' There I felt delight in watching the development of nature, and was not satisfied till I had stayed out a year, and seen the whole process—the bud, the flower, the fruit. Then I aspired to learn about plants less familiar, the vine, the peach, the nectarine, and left for another place that I might follow up the study."

Mr. Ellis referred to this taste in after life, when addressing the members of the Working Men's Institute at Wisbeach. He said:—"Not a hundred yards from this place, I first became conscious of that deep interest in those wonderful processes of nature, by which the germinating seed forces up the blade, the ear, and the full corn in the ear, until the valleys are covered

"with grain. Here again, when I was scarcely five years old, that strong desire to understand the processes of vegetable life, and that unspeakable pleasure in meeting with new, rare, and beautiful forms of plants, flowers, and fruit which, through all the intervening changes of life, have been to me a source of pure, unmingled thankfulness and pleasure." Afterwards the love of gardening, we are told, "grew to a passion," with what results we all know. It was this which took him, in his eighteenth year, to London, to enter the service of a nurseryman at Kingland. Here, after a brief life of dissipation, he "found God," and finding Him, devoted himself evermore, heart and soul, to His service. He joined the Kingland Congregational Church, taught in a Sunday-school, and in his twenty-first year offered himself as a missionary to the heathen. The directors of the London Missionary Society have generally been men of great practical sagacity; but they never exercised that sagacity to better purpose than when they accepted young Ellis's offer. His letter to them is a model of humility and confidence. This is what afterwards occurred:—

"This application was followed, in due course, by a requisition to appear before the examining committee of the directors, an ordeal that he met with much timidity and misgiving. On being asked by Matthew Wilks where he had received his education, his reply was 'in my bedroom,' referring to the well-stocked shelves that had struck his brother's eye, and to the many hours of study, stolen from rest, which he had spent in poring over the pages of his humble library. The result of this examination, which took place on December 7, 1814, was a unanimous recommendation to the directors for the young candidate's acceptance. Their decision was soon afterwards communicated to him, and before the end of the month he received intimation that he would probably be sent out immediately to Africa. Indeed, it was definitely settled that he should proceed forthwith to Theopolis. This arrangement was, however, subsequently revoked, and a year's preparation and training in England were allowed, while his destination was changed to the South Seas. There can be no doubt that this delay, and the opportunity of instruction thus afforded, were of incalculable benefit, and vastly increased the missionary's future usefulness."

Marriage immediately followed, to that wife—Mary Moor—known so well to Mr. Ellis's readers, and he commenced his mission in the South Seas, where he laboured from 1816 to 1825; first at Huahine, and afterwards in the Sandwich Islands. Reading of the work of this eventful nine years, we are struck with two or three qualities now exhibited by Mr. Ellis without which probably no missionary can become a great missionary. These are self-reliance, single devotion to his work, large practical wisdom and easy adaptability. He could do anything, and was eager to do everything which advanced his work. He was gardener (as of old), compositor, printer, translator, carpenter, doctor, schoolmaster, preacher, statesman. He was not a good preacher: his influence, as is the case with every one, lay not with what he said, but with what he was. It was the soul that breathed through the words that reached the souls of others. We cannot follow him through this portion of his life, pleasant although it was to him, and fruitful of all good to others, yet darkened with sorrow from the continued and dangerous illness of his wife, which at last compelled them to leave the South Seas. They arrived in England by way of the United States, in 1825, and from that year is dated one of the greatest impulses ever given to missionary work, Mr. Ellis himself being the agent. His son says:—

"For rather more than five years after his return to England Mr. Ellis was engaged in advocating the claims of the Missionary Society, and presenting statements of its work in the South Seas and elsewhere, before public audiences throughout the United Kingdom. There is not a town of any importance in England, Wales, Scotland, or Ireland, which he did not visit. Those were not the days of railways, and travelling, especially in the remote parts of the country, was often laborious and tedious in the extreme. Journeys on the outside stagecoaches, or in open vehicles of the roughest kind, often in cold and inclement weather, were a severe ordeal to one whose constitution was, doubtless, somewhat enfeebled by his previous residence in a tropical climate. His scrupulous regard for the funds of the institution on whose behalf he was serving, made him, moreover, almost penurious in his expenses, and he would expose himself on the outside, when he ought to have taken an inside place in a stagecoach. His work was also so fully pre-arranged that he had scarcely leisure for needed rest. Every day for months together had its appointed public service, or journey, or both; and he sometimes felt, willing as he was to devote himself to the interests of the society, that his labours were taxing his strength too severely. He was

subject to severe colds, to attacks of dyspepsia, and other evils incident to the toilsome and irregular course of life he was compelled to lead. A strong constitution, however, an energetic spirit, and a willing heart, carried him uncomplainingly through all, and made him happy in his work."

The effect of this work is well described:—

"Religious activity and sympathy with the benevolent departments of the Church's work were quickened and revived in hundreds of places throughout the country. A new impulse was given to missionary zeal and liberality, and an interest in the condition of the heathen, never felt before, was excited by the graphic descriptions of one who had dwelt amongst the benighted races for so many years. Very many, who themselves afterwards laboured as evangelists in foreign lands, ascribed their first impulses towards the work to the effect of Mr. Ellis's addresses; while a vast number at home justly attributed their enlarged sympathy and increased earnestness in the cause of missions to the same inspiration. In the course of his travels, moreover, the missionary advocate was always a welcome guest in the families with which he sojourned. His genial, pleasant spirit, the fund of varied information always at his command, his enthusiasm in the object to which he had devoted his life, and the ready flow of his conversation, made him a most interesting companion; and he would often, without apparent effort, and in the most natural and unobtrusive manner, keep a large company for hours together in delighted enthrallment by the charm of his fluent discourse."

During this period was published the "Tour through Hawaii," the controversy as to the value of Christian missions arose, and Sydney Smith wrote his unscrupulous if witty article. Then followed the "Polynesian Researches," of which the author writes:—

"It was applauded by the contemporary press in a spirit very different from the reception which missionary records had heretofore too often met. Like its predecessor, it was read extensively by a class of persons hitherto prejudiced against, or indifferent to, those schemes of Christian philanthropy which the book was designed to illustrate and promote. It tended, in no small degree, to raise the character of the missionary to the heathen, and the claims of his work in public estimation. It is scarcely too much to say, that its publication effected a revolution in the general sentiments of all but the most determined enemies of religious enlightenment, and the mission work of the Church."

There are two curious letters, one from Richard Winter Hamilton, and the other in reply from Mr. Ellis, written at this time, on missionary work, which we should like to reproduce, but cannot afford the space.

In 1830, as is well remembered by many now living, Mr. Ellis took the secretaryship of the London Missionary Society, in succession to Mr. Orme. This he held with great ability for eight years, when he was struck down by overwork, following upon sorrow for a home bereaved of the wife. He subsequently remarried, his choice falling upon the well-known authoress of the "Women of England." Then came a twelve years' comparative repose at Hoddesdon, lasting until 1853. Mr. John Ellis's description of this period is very happily done. It was needed to give us a fuller idea of Mr. Ellis as a man. Some sketches of home life are delicious, but we must withhold quotation.

The Madagascar period followed this and filled nearly all the space from 1853 to 1865. His great work there—so fresh in all our memories—finished, he once more came home; resumed his old work of writing, preaching, speaking; and then slept the last long sleep, his wife following him in a few days. Not until then did he cease from labour.

The estimate of Mr. Ellis's character and work, by Dr. Allon, printed at the end of this biography, is an exceedingly interesting paper. Dr. Allon was a friend of more than thirty years, and probably none knew Mr. Ellis better than he. Having passed over the Madagascar period in this review, we will quote Dr. Allon's testimony to the value of Mr. Ellis's work in that island:—

"By his intellectual endowments and scientific attainments, he achieved works on the history, archaeology, and physical characteristics of Polynesia and Madagascar, which are a contribution to the sum of human knowledge, and give him an honourable place among literary and scientific men. By his singular wisdom and statesmanlike qualities he became the trusted councillor of the Government of Madagascar, in the supreme crisis of its transition from heathen barbarism to Christian civilisation. His high Christian integrity, and his uncompromising principles of civil and religious liberty, enabled him to counteract unprincipled devices which would have been fatal to the nascent political, commercial, and ecclesiastical freedom of the nation of Madagascar, and to imbue the new constitution with principles of self-government, equity, and freedom, which have probably determined its destiny, and will continue to bear fruit so long as it is a nation. It is not too much to say that to Mr. Ellis alone it is owing that Madagascar is at this moment a free, constitutional, and Protestant country. Christian, in any case,

* *Life of William Ellis, Missionary to the South Sea Islands and Madagascar.* By his son, JOHN ELLIS; with a Supplementary Chapter by HENRY ALLON, D.D. (London: John Murray. 1873.)

it probably would have become—the seeds of Christianity had been planted and had produced fruit before Mr. Ellis visited the island—but his wisdom in the great crisis of transition largely determined what character its Christianity should assume, whether that of simple spiritual truth and freedom, or that of Romish superstition and bondage; what ecclesiastical organisation its churches should assume, whether that of self-regulated freedom or that of hierarchical authority; and what should be the relations of the latter to the civil government, whether those of subordination and dependence, or those of spiritual and pecuniary independence. Through his counsels and urgencies, the churches of Madagascar have probably been saved from the disastrous history and issue of established churches in all nations. Few men in modern times have been called upon to discharge such a mission, few have possessed such a combination of qualifications for it, and few have achieved a success so disinterested and noble. To the Madagascar of future generations William Ellis will be, only in a far simpler and nobler character, what Augustine was to England, what Boniface was to Germany, what Patrick was to Ireland, with the great distinction that, unlike them, he had forged no chains to bind the Christian energies and life of the Malagasy.

We need say nothing more to commend this work to readers of all sects and parties, as well as to those who belong to no sect or party.

ARCHIBALD CONSTABLE AND SIR WALTER SCOTT.*

The name of Constable carries with it to readers throughout the world such a savour of intellectual importance as will keep it long familiar. *Constable's Miscellany* was one of those enterprises which mark eras; while the connection of the firm of Constable with Sir Walter Scott and his most successful enterprises would of itself suffice to render a later generation curious about the man who was so trusted and esteemed by the greatest genius Scotland has produced in recent times. To add to the curiosity, there was the suspicion of something yet untold. There had been rumours of certain secrets underlying the complications in which Sir Walter Scott was finally involved; and though J. G. Lockhart had given one version in his "Life of Scott," ever and anon doubts have been raised whether his "impressions" of many things were correct, and an idea fostered that something of importance remained to be told, which would show several individuals, and especially Constable and his partners, in quite another light than that in which Lockhart—in order to save Scott's credit for a caution he did not have—had represented them. Mr. Thomas Constable has at length got possession of various books and papers connected with his father's firm, which had been in other hands; and by means of these and his father's private correspondence, he has edited a work in three volumes, which, we conceive, finally sets the matter in a true light. Mr. Constable's justification of his undertaking we fancy none will dispute; but some will no doubt think he rather underrates his own merits in the matter of book-making when he writes thus:—

"Of the deficiencies in my work I am painfully aware, and of the ineffective handling of my fragmentary materials. It is at best but a piece of ill-adjusted mosaic, a sort of literary cairn, composed of fragments from the lives of still-remembered favourites with the public, piled above the grave of one who helped to make them such, and who, in the estimation of competent and impartial judges, did more to encourage and to stimulate the learning and the intelligence of his countrymen than any publisher of his own or of former generations."

While going almost too far in self-depreciation, this might to some almost seem to err too much on the side of filial partiality. But it hardly does so. There can be no doubt that Archibald Constable was the first man in these islands who clearly saw that liberality towards the highest class of authors was the best way to succeed in publishing as well as to benefit and to educate the people; and he was thus the proper forerunner of the enterprising race of publishers whom to-day we have to thank for making living classics popular and accessible to the mass by means of miscellany and magazine. While literature in England, freed from the patronage which had so long encumbered it, had as yet scarcely ventured on a bold appeal to the great public as its true patrons, it was astonishing that in Scotland a man should suddenly spring up who could outvie the wealthy London publishers in the sums he paid for literary work: and this with nothing to fall back upon save his sagacity, taste and knowledge of the public. Yet so it was. Constable not only established a great business and made Edinburgh a new literary centre, but he compelled the Murrys and the Longmans to take up new attitudes; and many of their best adventures were either shadows of his schemes, or were actual sugges-

tions of his own. There would, in all probability, have been no *Quarterly Review* if his enterprise in connection with the *Edinburgh* had not been unceasing and successful; and probably Moore and Byron had not fared so well if Scott and Jeffrey and Playfair, and the rest, had not been so liberally dealt with by him. But Constable, with all his enterprise, was sound-headed and cautious. The first payment to Scott for "Waverley" was only 700*l.*; but with each new copyright the price rose, till in the year 1823 he had paid to Scott for copyrights the enormous sum of 22,500*l.*, and had advanced some 10,000*l.* upon others only yet in progress! It is worth while taking a glance at the early career of a man of so enterprising and marked a character.

Archibald Constable was born at Carnbee, in Fifeshire, and received a very ordinary education at the parish school there. The opening of a bookseller's shop in the village led to his desiring to be a bookseller, and he was despatched to Edinburgh to serve as an apprentice for six years, while still in his fourteenth year. His chief work was to arrange the books of his master, Mr. Hill, to whom he gave such satisfaction, that on his apprenticeship being finished, he was retained on a salary. He devoted all his spare time to reading and improving his mind, and chose his companions by preference from among the students of the University. He was employed by Mr. Hill to make catalogues of libraries, and soon obtained a thorough knowledge of old and scarce books. Whilst yet in his apprenticeship he tells us that he "had fallen desperately in love with a young lady whom I had afterwards the good fortune to call my wife, but with whom I did not enjoy an opportunity of becoming personally acquainted till some years of a most sincere and passionate attachment. I attribute no small share of my success in life to the feelings, anticipations, and I may add, honourable contrivances, which, during this period, often engaged my mind, in the pursuit of which I hoped to become one day the husband of Mary Willison. My only introduction to her father consisted in the occasional intercourse of going on business to his printing-office, but this good man was my first and through life my kindest friend; he used to notice me, even at this early day, with a familiarity which in no small degree cherished in me my hopes and my ambition." He was married in January, 1795, and early that same year began business; his father-in-law giving him books to the value of 300*l.*; two friends advancing the sum of 150*l.*, to be repaid when he should be able to do so. With this stock he began; inscribing over the door of his shop—"Scarce old Books," which "was quizzed by some of my brethren and neighbours as 'Scarce o' Books,' but I had the satisfaction of knowing what probably they did not, that there were some 'scarce books' within, and the inscription continued over the door till I believe it was acknowledged that the collection had considerably increased under my management."

Constable's success was soon certain. His shop became the resort of men of mark and learning, who valued him for knowledge and business tact, and in 1802 he was selected by Sydney Smith and Jeffrey as the most suitable publisher for the *Edinburgh Review*, and was already associated with Longmans as a sharer in some of their risks. The success of the *Edinburgh Review* was immediate, and in 1803, Mr. Constable assumed as his partner, Mr. Alexander Gibson Hunter, eldest son of the proprietor of Blackness, in Forfarshire. This gentleman put 2,500*l.* into the business, and was himself a man of taste, intelligence, and above all, of good sense, and had entrance into the best society. In this way he was a substantial aid to the business. Mr. Hunter introduced Constable to the Whigs of Forfarshire—some of whom were men of humour, hearty, entertaining, and, after the fashion of the day, good eaters and hard drinkers. The book, in this respect, gives a fair picture of the time. As thus—Hunter is reporting to Constable in London:—

"Our turtle dinner turned out admirably well. Graham was delighted; never saw anything better dressed. Blackwell, the cook, got vast recommendation. I cut a most distinguished figure; ate seven plates of calipash and two of calipee, besides about three of the fins (!!) We had four kinds of Madeira, and claret till half-past eleven (!!!)"

But the escapades at Brechin Castle—when Longman and Murray were present and suffered rather from the régime—surpasses this. Hunter is writing to his partner:—

"What think you of seven of us drinking thirty-one bottles of red Champagne, besides Burgundy, three bottles of Madeira, &c., &c.? Nine bottles were drunk by us after Maule was pounded (he had been living a terrible life for three weeks preceding), and of all this Murray contrived to take his share. How he got it over, God knows; but he has since paid for it very dearly. He has himself principally to blame, having

been so rash as to throw out a challenge to the Scots from the Englishmen, in which he was encountered, as you may suppose. He has since been close at home at Eskmount, very unwell; but yesterday I got him physicked, and to-day we dine with Major Ramsay at Kelly—from which God send us a happy deliverance! To-morrow we go to the Beefsteak Club and ball at Forfar, and so forth, and to Balmamoon on Saturday."

The following anecdote seems to be characteristic of the country life of Scotland in those days; whoever would enter the precincts could not escape a share in the indulgences:—

"A Forfar laird on returning on horseback from a convivial party, heard himself fall into the ford that he was crossing, and called out to his servant, 'John, what was that played *plash!*' On another occasion, when his hat and wig had been blown off, he indignantly refused the latter when it was restored to him, exclaiming, 'John, this is no my wig; this is a *wat* wig'; until John rejoined, 'There's nae wale (choice) o' wigs in Pitmossie Muir,' and induced him to receive his dripping covering."

But Mr. Hunter's time was not all spent in this way. He was active in attending trade sales, and brought a clear, quick, practical mind to bear on business matters; for the most part representing the firm in London.

Pleasant it is, however, to turn from the reports of dinner parties, drinking-bouts, and even descriptions of prize-fights, approvingly written of, to some of the men who gathered around Constable in Edinburgh. Thomas Campbell we see busily at work, but mostly always in want of money, and full of projects and proposals of authorship: Dugald Stewart, so suave, clear, methodic; John Leyden, so learned and industrious; and Alexander Murray, who, wholly self-taught, rose to be one of the first orientalists of the day. This extract is worth making as showing Murrary's process of education:—

"My father," he says, "bought a Catechism for me and began to teach me the alphabet. As it was too good a book for me to handle at all times, it was generally locked up, and he, throughout the winter, drew the figures of the letters for me in his *written* hand, on the board of an old wool-card, with the black end of an extinguished heather stem or root snatched from the fire. I soon learned all the alphabet in this way, and became writer as well as reader. I wrote with the board and brand continually: then the Catechism was presented, and in a month or two I could read the easier parts of it. In May, 1872, he gave me a small psalm-book, for which I totally abandoned the Catechism, which I did not like, and which I tore into two pieces and concealed in the hole of a dyke. I soon got many psalms by memory, and longed for a new book. Here difficulties arose—the Bible, read every night in the family, I was not permitted to open or touch; the rest of the books were locked up in chests. I at length got a New Testament, and read the historical parts with great curiosity and ardour. But I longed to read the Bible, which seemed to me a much more pleasant book, and I actually went to where I knew an old loose-leaved Bible lay, and carried it off piece-meal."

He had not a twelvemonth's schooling altogether; he picked up books here and there—borrowed a French grammar from one friend, the Latin Rudiments from another, a Greek grammar from a third, and acquired the Hebrew alphabet from the letters prefixed to the sections of the 119th Psalm. An Arabic grammar led him into the Oriental languages, and through the help of Principal Baird he attended the classes at Edinburgh University, where he distinguished himself; afterwards receiving licence as a preacher in connection with the Established Church, and finally becoming Professor of Oriental Languages in the University of Edinburgh, which post he only occupied nine months—dying of asthma. A stalwart specimen of Scottish self-help! He was a regular correspondent of Constable's, while minister of Urr in Galloway, and edited for him an edition of Bruce's "Travels in Abyssinia"—on which Constable spent 2,500*l.*, but nevertheless made a profit. Though Murray admired Jeffrey and the *Edinburgh Review*, he foresaw difficulties from the narrow carping cleverness that sometimes betrayed itself, and he wrote thus of Constable when Jeffrey's review of "Marmion" appeared—showing remarkable sense and insight:—

"I am very ill-pleased with the review of 'Marmion.' It is in general unjust, hypercritical, and written, like Dr. Johnson's account of Gray's 'Odes,' in a spirit of pique or dislike of some kind or other. Mr. Jeffrey seems not to understand this kind of poetry: as Johnson did not understand blank verse and pastoral poetry, but judged them by laws not belonging to them, so Mr. J. does the same thing with regard to poems written on the model of the Old Romance. Some of the particular criticisms are just: but on the whole he has over-shot the point considerably. I suppose that he is offended at the compliment paid to Pitt in preference to Fox—a pretty reason indeed for false criticism! The day will come when the politics of Pitt and Fox will be as little regarded as those of Richelieu and Mazarin."

When Constable read this to Scott, the poet exclaimed, "Murray is a capital fellow!" Jeffrey's critique was the main cause of Scott's pushing on the establishment of the *Quarterly Review*, in opposition to the *Edinburgh*, and setting up the publishing house of John Ballantyne and Co. as a rival to that of Constable.

In the second volume we have piquant glimpses of many individuals more or less historical—Cromek of Burns associations, Sir

* Archibald Constable and his Literary Correspondents. A Memorial, by his Son, THOMAS CONSTABLE. In Three Volumes. (Edinburgh and Glasgow.)

James Mackintosh, Lady Morgan, James Hogg, and James Mill, and more noticeable in some lights than either, William Godwin, author of "Caleb Williams"—a wild reformer, yet meek of mien and manner personally—and Henry Mackenzie, author of the "Man of Feeling." There is a vein of frank self-confession, not without a strong spice of egotism, in Godwin's letters. Take this one, in which he rather hits the mark:—

"The present booksellers of London are statues merely, incapable of one thought but of gain; as far as they are concerned, the author of 'Caleb Williams' may cease to be an author as soon as he pleases; and if he had been born thirty years later, and had depended on their patronage, he would never have been an author at all. But such men outwit themselves, and by too keen an attention to what they call the main chance, in many instances, miss the main chance itself."

And this just after he had written as follows:—

"However modest it may become me to be in the courts of literature, when the question is of price in the courts of Paternoster-row, I dare not dissent from the opinion of my judicious friends—that my talent for novel-writing is not inferior to that of any known author now living. I own I should be best pleased with a specific price. But on this point I do not refuse to yield to your opinion, and to be put on a footing with the author of Waverley." (1)

And now we come to the central figure of the memoir—Sir Walter Scott. It is beyond measure clear that Mr. Lockhart, in his "Life of Scott," grossly misrepresented matters when he cast odium on Constable and Co. as having foolishly and out of vanity upheld Ballantyne and Co. to the injury of Sir Walter. Far from that. The circumstances under which Sir Walter formed the resolution of starting with the Ballantynes, and the arranging through them for the publication of a work in London while another was yet in Messrs. Constable's press, were enough to have led the latter to keep clear of Messrs. Ballantyne and Co. But at the first moment of difficulty recourse was had by the Ballantynes to Mr. Constable. Mr. John Ballantyne, it was clear, was an improvident spendthrift, and did not exercise a proper influence over Scott, who was tying up more than he was really possessed of in landed property and building. Unwillingly, Mr. Constable several times came to the rescue, and that after repeated resolutions to be clear of Ballantyne and Co., and urgent entreaties both to Mr. Ballantyne and Sir Walter that affairs should be settled. Yet Constable and Co. are blamed because they forbore to precipitate a crisis with their friends, though they waited till the suspension of payments of their own London house brought them to bankruptcy. Mr. Thomas Constable's memorial of his father clearly proves that he was not only honourable, but faithful. This extract from a letter of Sir James Gibson-Craig, who knew the whole details, and aided both in the crisis of 1826, brings this clearly out:—

"I remember perfectly your father showing me a letter from Sir Walter Scott, written in great distress, informing him that his affairs were in such a state that he must call a meeting of his creditors, and requesting your father to do so. After consulting with me, your father wrote Sir Walter that he hoped that it would be unnecessary to call a meeting, and that if he would come to Edinburgh he thought he could devise means for avoiding so disagreeable a measure. Sir Walter came, and by your father's advice he applied to the Duke of Buccleugh to assist him in raising money by annuity, which he did to the amount, I think, of 4,000*l*. Your father proposed that Sir Walter should engage to write works for the press, on the faith of which your father agreed to give him bills to a very considerable extent, and he accordingly did so.

"I believe this was the first transaction in bills Sir Walter and your father had. These transactions afterwards gradually extended to a large amount, and it became their practice that Constable and Co. should give bills to Sir Walter, which he discounted; and as a counter security, Sir Walter gave similar bills to the company, of which the company made no use. After this had gone on for some time your father became very uneasy, and wished to put an end to the dangerous system in which he had embarked; and he told me that he had gone to Sir Walter, taking with him all the bills he had received, and proposed to Sir Walter to give up these bills, on condition of Sir Walter returning those Constable and Co. had given him. Sir Walter said he could not possibly do so, on which your father told him that in that case he could not meet the engagements for Sir Walter without discounting the bills granted by him. This was accordingly done, and led to discounting to an immense amount, which could not fail to produce, and did actually produce, the ruin of both parties."

Constable wished Sir Walter to give a guarantee for 20,000*l*., which the latter considered to be a "mad proposal," and decided on breaking off from his old friend and continuing his connection with Mr. Cadell. Mr. Thomas Constable adds:

"Had Sir Walter Scott agreed to afford the guarantee suggested by my father, his creditors would not indeed have received more than the twenty shillings in the pound which he honourably paid them; but those of Constable and Company might have had good cause to differ from Mr. Lockhart in opinion as to the insanity or soundness of the suggestion. Mr. Cadell's written correspondence with my father, during the crisis that ended in the sequestration of their literary property, indicates no difference of opinion from his partner as

to the steps to be adopted by them for averting, if possible, the great calamity, and had the 'mad proposal' been acceded to, it seems not impossible that the firm might have continued to exist, and that, under the skilful management of Mr. Cadell, who survived my father upwards of twenty years, their liabilities, enormous as they were, might have been honourably met."

Pleasant it is to pass from these painful details to study the strong, healthful, sunshiny character of Sir Walter Scott.

"Neither frost nor foul weather (he writes to Mr. Constable) shall abate my spirit. Everybody has been kinder to me than another, especially the banking gentlemen; but it is a sad thing for a proud man to need that sort of kindness."

He set himself bravely to work, and had he been but spared in health a few years longer, he might soon have redeemed his fortune. And Constable, too, made a fresh start, having with him Sir Walter's friendly favour. The "Miscellany" succeeded wonderfully, and both men were full of schemes; but Constable fell into ill-health, and passed away.

The last letter we have here from Sir Walter Scott is as follows, and shows him in the faithful, kindly light in which we always think of him. It is addressed to Mr. James Ballantyne:—

"My Dear James,—The introduction to 'La Vendée,' was written for Mr. Constable's Miscellany, and of course is at his disposal; I heartily wish it may be of service to him. I only retain the privilege of adding it to my other works hereafter, if I shall think proper. By-the-by, how do the present prose works come on? I have two characters to send you, Duke of Buccleugh and Lord Somerville. Are you ready for them, and generally at what point is the work?"

"Yours truly,
"W. S."

These three volumes are of singular and lasting interest; for besides setting clearly before us the relations of Scott to the firms of Ballantyne and Co. and Constable and Co., they present vivid pictures of the time and of many distinguished persons.

CHRISTMAS BOOKS.

(Second Notice.)

The Rev. F. Arnold presents us with a very beautiful and interesting volume in *Oxford and Cambridge, their Colleges, Memories, and Associations* (1), with engravings, executed in the very finest style, by Mr. Edward Whymper, whose recent successes in his peculiar branch of art raise the highest expectations, which are in no way disappointed in this volume. Mr. Arnold first describes the colleges, one by one, on the plan of an imaginative walk round them, then in separate chapters, speaks of the religious life, &c., and gathers up their memories and association, characterising some of the eminent men connected with them. If sometimes he is a little free and easy, given to quote trivial anecdotes, and often betrays a certain partiality, he pretty well atones by correctness and general conciseness of description and statement of facts. There is a glamour of antiquity, not to say romance, about our ancient universities, more especially about Oxford, which Mr. Arnold has well caught; but a glance at the list of their enormous revenues, makes us wish that a broader result had been in the past attained—a desire which is increased by every page of this volume. This for example, is not a favourable record:—

"It is questionable whether [Dr.] Johnson's connection with Pembroke College is more of a credit or a disgrace to the college. His abilities and learning were well known; his poverty was also notorious, yet no substantial help was afforded him. He is described as laughing, in front of the gateway, with a set of gay young students, entertaining them with his wit, while all the time he was, miserable and sick at heart."

Yet Dr. Johnson is not the last man of merit who left the university without a degree; and perhaps the secret of poor Johnson's power to amuse—he was usually saturnine and grave enough!—is to be found in the following, which redounds for ever to the credit of Oriel, which too has its rich associations of great names:—

"It may be mentioned (says Mr. Arnold) that the Fellows of Oriel were the first to abandon that excessive use of wine which continued to degrade the upper ranks of English society until a period within the memory of not very aged persons. This was the first common room in which tea was drunk. An aged and honoured head of a house remembers the contempt with which some forty years ago, it used to be said, 'Why, those fellows drink tea!'"

It is inevitable that the halo of movements which ran counter to all the traditions of Oxford, should yet throw light back upon it. The names of Whitefield and Wesley, and staunch old Puritans, brighten up Mr. Arnold's pages, though Oxford itself has scowled on many attempts at freedom and reform. In writing of Oxford, Mr. Arnold is always clear

and picturesque; but he is not quite so spirited in "doing" Cambridge. And we really fear he is too courageous or too outspoken. It is little that he says, *without qualification*, that "senior wranglers have never developed into poets"; but it is rather awkward his admitting that a "not inconsiderable number have lapsed into 'absolute obscurity,' after all that *alma mater* had done for and by them; and after being objects of "almost mysterious awe and veneration to undergraduates." But the following story is really good:—

"A senior wrangler once entering a place of public amusement at the same time as George IV., and hearing a cheer, he rose up and bowed, taking it as a compliment to himself."

He is not guiltless of slips of the pen, however. Miss Burdett Coutts (on p. 16) is certainly out of date, and on p. 78 the celebrated Scotch lawyer, Inglis, should be "the celebrated Scotch judge." This book is fitted to be a real adornment to a drawing-room, and is well worth reading.

Sketches of Highland Character, illustrated by W. R. (2), is a thin slip of a folio of 33 pp. But it is a happy instance of "guid gear in 'little bundles.'" The whole account of the voyage round the "Moil"; the carouses, and pawky tricks, and quarrels of the Highland drovers, are admirably described. Shoodarach and Glenbogary are especially good; and the manner of drawing "Tops" is done to the life. The book is a bit of downright good dry Scotch humour, and has a certain subtlety and fineness in its dramatic setting. Mr. W. Ralston has here the proper subject, and is simply delicious both in drawing and character, and certainly we may say with him and the author—"The Queys is goot."

In the *Western World; or, Picturesque Sketches of Nature and Natural History in North and South America* (3), Mr. W. H. G. Kingston, who has already written largely for boys, presents a series of very vivid chapters on the most piquant aspects of the fauna and flora of North and South America. He is always interesting, has a faculty of condensing information well, and never misses the characteristic point or aspect. He knows, too, how to give prominence to the *outré* and unusual without ever wearying the reader. The volume is well illustrated, and altogether will form an excellent presentation book, being unlike some of the Christmas books, in being unleaded-out, and in rather close type, having upwards of 700 pages.

The Student's Treasury of English Song (4) is edited by Mr. Davenport Adams, and is a very admirable selection—containing not only many of the old favourites who are not copyright, but many specimens from our best present-day singers, Mr. Tennyson, George Eliot, George MacDonald, and so on. It is beautifully printed on toned paper, is well illustrated, and has neat little biographic memoranda of the various writers quoted. It is a handsome and handy volume. Mr. Adams, however, is wrong in uniformly designating Arthur Hugh Clough, Arthur Henry Clough; and we are almost sure that his references to the *British and Foreign Quarterly Review*, Jan., 1868, under MacDonald; and to the *British and Foreign Evangelical Review*, April, 1867, under Tennyson, are wrong.

CHILDREN'S BOOKS.

(Fourth Notice.)

Mrs. Ewing has a graceful fancy and a fine feeling for the child-mind, and has written an exquisite story in that which gives the title to her new volume—*Lob, lie-by-the-fire* (5). It is an adaptation of an old legend; and is admirably wrought out in its several details. Miss Betty and Miss Kitty are admirably sketched, and the "finding of the baby" is deliciously picturesque and humorous. "It was found under a broom bush. Miss Betty was poking her nose near the bank that bordered the wood in her search for the diamond, when she caught sight of a mass of 'yellow of a deeper tint than the mass of broom-blossom above it, and this was the 'baby.'" This is John Broom, the fairy-child of the book, the Luck of Lingsborough; and young readers will be deeply interested in it. "Timothy's Shoes" is quaint and original, and has due infusion of the fairy element. The other two do not strike us as quite so happy and self-consistent.

Janet Downy (6) is a simple tale of fisher life; but Miss Doudney is successful in interweaving with the quiet everyday life a considerable amount of incident. The main incident of the tale turns on a foundling or waif of the sea;

- (2) Edmonston and Douglas.
- (3) T. Nelson and Sons.
- (4) T. Nelson and Sons.
- (5) George Bell and Sons.
- (6) Religious Tract Society.

but our readers must find out further about that for themselves. Miss Doudney writes with ease and is always readable.

In *Pictures of School Life and Boyhood* (1) Mr. Percy Fitzgerald has given us a very good selection of chapters from our best known writers, who are always simple and suited either for adults or children. Here we have passages from Dr. Farrar, Mr. William Black, Mr. Tom Hughes, Mr. Charles Dickens, and Hugh Miller; and when these are named how can any one doubt the high value of the book to those who either have not seen, or are not likely to have access to, the original volumes from whence these are taken. We should not omit to say that the volume is neat in its get up.

Giles' Minority; or, Scenes at the Red House (2), is a very simple and unaffected narrative. Some of the characters, too, are well done, especially Mrs. Docket and Miss Merrick, while the two youngsters—Lottie and Giles—are now and then touched off delicately.

There is a great deal of invention and dash and originality about *Harry's Big Boots* (3), though now and then the following of the figure runs the author into a vagueness of idea. The teaching is, on the whole, too present to the mind of the writer; but there is so much fancy and graceful play about the volume that we shall expect to meet with the author again. "Primitive Prim with his nose out of joint" has a certain droll fresh quaintness and humour, and "Shadowland" is full of meaning.

Life in the Red Brigade (4) is not one of Mr. R. M. Ballantyne's most carefully-finished stories, but it is one of the most forcible, and certainly will, to the mass of boys, be equal to any of them in interest. It deals with the doings and perils and trials of the fire brigade, who may well be called the red brigade; and, set before us in Mr. Ballantyne's graphic style, we realise more vividly than ever we did before the debt we owe to the brave fellows who attach themselves to that service; and we cordially thank Mr. Ballantyne for this addition to his already large library of juvenile fiction. The pictures, we should remark, are very striking.

Isabel's Difficulties; or, Light on the Daily Path (5), is a story with a good moral, pleasantly though far from powerfully written, and with a considerable share of incident, of which the escape from fire of the chief characters by the leads on the roof is perhaps the most striking. A point here and there is well brought out; but there is a want of construction and coherency, probably attributable to the desire of the author to be as sensational as she can in an innocent sort of way.

The Adventures of Mark Willis (6) is suited for boys as the former is for girls. It gives a good notion of the ills and trials of sea life, and contains fair descriptions of many distant places. It wants smartness in style, and is also perhaps rather flat in the dialogue. It has, however, some bits of good description—never overdone.

The Swiss Family Robinson; or, Adventures on a Desert Island (7) is another edition of this old children's favourite, which promises to last as long as Robinson Crusoe itself. This edition is of good size, well printed, and handsomely bound. We envy the boys and girls who, this Christmas, may have the work placed for the first time in their hands.

Roger Kyffin's Ward. By W. H. G. KINGSTON (8). Another tale by another celebrated writer for boys. It is the narrative of the history of a youth, well born and well bred, who was placed in a London counting-house, and there led away by a tempter. It exhibits what we so often meet, but too seldom distinguish—the difference between weakness and vice. Roger Kyffin's ward was weak but not vicious. The aim of his tempter was to ruin him, but although great suffering came from his weakness, the tempter only ruined himself. Harry Tryon, however, yielding to fear, and overwhelmed by a sense of disgrace, flies from London, and is soon afterwards captured by the press-gang, and is sent to sea. His adventures here are thoroughly well told. He becomes involved in the mutiny of the *Nore*, the history of which is described as graphically as it is by Captain Marryatt himself in our favourite "King's Own." What ensues, we do not tell, but enough has been said to show that this book is not lacking in exciting adventures. The best character is Roger Kyffin himself, but Harry Tryon's is worked out with very skilful dramatic consistency.

Tell Mamma, by the Author of "A Trap to Catch a Sunbeam," etc., with Illustrations (9). A girl's book, but not, as might be fancied from the title, a little girl's book. Quite the con-

trary; any girl from fifteen years upwards might read it, and a good many, we suspect, need to read it. It is a charming novelette, full of well-sketched scenes of home life and written to nature. Some very successful writers can introduce very manufactured characters—mere animated dolls. The author of "Tell Mamma" has not one manufactured character in her work. Each is distinct and animated. The tale bears upon the necessity of confidence between parents and children, and is well told without any forced straining at the moral. We heartily commend it.

The Buccaneers, or the Monarchs of the Main. By WALTER THORNBURY. With Illustrations by H. K. BROWNE (10). Mr. Thornbury has gathered the materials of this work together with his usual diligence and has presented us with much that will be entirely new to English readers. Of all the "buccaneers" whom history and fiction have made familiar to us, Sir Henry Morgan has been the most conspicuous, and his life is told, in these historical sketches, at the greatest length. Mr. Thornbury, however, tells of others equally as daring, at whose names and exploits half the world, at one time, held its breath. The sketches are vivid, the information full and curious, but we are sorry to find that these "monarchs of the main" were even worse than we had supposed them to be. They made their mark, however, in history, and Mr. Thornbury is to be thanked for telling us who they were and what they did.

Great African Travellers, from Mungo Park to Livingstone and Stanley. By W. H. G. KINGSTON. With a map and several illustrations. (11). Here is just the book that was wanted—giving, as it does, in some five hundred pages, the cream of African travel, and so embracing the whole history of African discovery. The two journeys of Mungo Park are first described; then follow Denham and Clapperton's journeys—of which too little is known—the voyage of the Landers, Barth's travels, Speke and Grant's travels, next Livingstone's, next Sir Samuel Baker's, and lastly Stanley's. Bruce, we suppose, is omitted because he is not on the line, but what has become of Burton and of the author of "Savage Africa," Mr. Winwood Reade? Again, however, we can see a reason for the omission, and no doubt we are right and so is Mr. Kingston. Let us add that no book published this season is fuller of matter than this, or better put together. It will be a capital present for all boys.

The History of Sandford and Merton. By THOMAS DAX. Corrected and revised by CECIL HARTLEY, M.A. (12). Despite all Mr. Burnand's clever satire, "Sandford and Merton" will hold its own with our children and our children's children. Certainly, as we dip into it again, it doesn't seem quite so fresh as it did a good many years ago, but it has its own charm, and you may be at some trouble before you find a book that will please children better. So we are glad to see this new edition, well and handsomely printed and bound—which, also, many a child will be glad to see.

Nuts and Crackers for Christmas. Selected by the editor of *Kind Words* (13). Many of these nuts are hard to crack, and have little to show for the trouble of cracking. If we knew which were the nuts and which were the crackers, we might modify the above criticism in favour of some of them. The "Prize Picture Stories," which by the way have no answers, look very thrilling, and might be given to imaginative children for the purpose of leading them to furnish answers of their own.

Ballads for Boys and Girls. Selected by the editor of *Kind Words* (14). This is another book of the same size and appearance. The songs and ballads are such as will be eagerly read and easily learnt.

Short Tales and Sketches, selected by the editor of *Kind Words* (15), is a companion volume of small size, containing about 100 pages in large type, very fairly illustrated, the contents being short tales of adventure, biography, and travel "with a moral."

Lives of Labour; or, Incidents in the Career of Eminent Naturalists and Celebrated Travellers. By C. L. BRIGHTWELL (16). This is an excellent book in Messrs. Nelson's well-known style, with several good coloured engravings, giving in separate chapters some of the more remarkable incidents and adventures in the careers of Audubon, Linnæus, Humboldt, Captain Mayne Reid, Bayard Taylor, &c. It is a charming

bit of biography for children who have acquired a taste for reading.

Here for the present we must pause, reserving for next week a notice of other boys' and girls' books and serial volumes which crowd in upon us.

BRIEF NOTICES.

The Companions of the Lord: Chapters on the Lives of the Apostles. By CHARLES E. B. REED, M.A., late Scholar of Trinity College, Cambridge. (London: the Religious Tract Society.) This is one of the best of the publications of the Religious Tract Society which we have recently seen. Mr. Reed's style is clear and picturesque, a little too profusely perhaps adorned with quotations, but never wanting in good taste. In its substance, the book is scholarly and sound in judgment. Mr. Reed's critical faculty is well developed; he can muster a large amount of evidence, minute and traditional, and yet preserve an admirable balance of mind. His chapter on "The Brethren of Our Lord" exhibits this. The chapter on "Thomas" is also noticeable for careful discrimination and wise sympathy with his subject. We should be glad to see this volume in the young people's department of all domestic libraries; we commend it also to officers of Sunday-schools as a book to be introduced to the notice of their teachers. It will be of value to these not only for the direct information of which it will put them in possession, but also as showing them how to piece together scattered details so as to bring out a complete whole. It is almost entirely from the New Testament Mr. Reed draws his materials, using tradition to illustrate not to confirm his conclusions. We observe that Mr. Reed treats the "haddock" as a fresh-water fish.

Stories for Sundays; or, Tales illustrative of Scripture. By the Rev. H. C. ADAMS. (Routledge.) Mr. Adams is well known as the author of some of the very best works for youth, his historical tales being exceptionally good. In this work there are twenty-four tales, some of a direct religious character, and all pervaded by deep religious feeling. They are suitable for reading aloud in that most difficult of all times in a family, where the day is not well-planned out, Sunday afternoon. Mr. Adams is, however, not merely a successful, he is, as we all know, a conscientious writer. When treating of historical facts, for instance, he is careful to be precisely accurate. This quality is especially exhibited in the "Red King's Burial," in the "Jew's Last Hope," and in the "Hermit's Dream."

The Bibliotheca Sacra and Theological Eclectic. Vol. XXX, October, 1873. (London: Trubner and Co.) It is impossible highly to commend this American Quarterly. It does not compare favourably in scholarship or style with those published on this side of the Atlantic. The articles are, for the most part, ponderous, without being profound; and are strangely out of relation to the literary spirit of the time. Professor Edwards's article on "The Structure of a Sermon—the Text," is stiff and meagre; while Dr. Cowles's article, "Sin and Suffering in the Universe, as related to the Power, Wisdom, and Love of God," does not touch the heart of his subject. Other articles are, "Law, Providence, and Prayer," by Professor Wells; "Taine's English Literature," by Professor Buscom; "Temptation no Excuse for Transgression," by Dr. Hiccock, of Amherst; and "El Mokhrab, or the Plain of Elijah's Sacrifice," by Professor Mend. Is it the professional element in this journal to which its dullness is attributable?

The *Contemporary Review* for December is perhaps of more than average interest. Mr. Fitzjames Stephen has a good deal to say, which is well worthy of consideration concerning the defects of Parliamentary government. But the thoughtful reader will probably rise from its perusal with the reflection that rapid and business-like legislation is, after all, not the *summum bonum* of national life: and that the defects complained of are a cheap price to pay for self-government. Mr. Knight's article on "Prayer" will naturally attract attention. The autobiography of John Stuart Mill is an exhaustless subject for reviewers. Mr. Capes is bold enough to suggest a "mythical theory" concerning the miraculous story of the philosopher's education, and we think he has much reason on his side. The most remarkable, though certainly not the most able paper in the number, is that on the "Relation of the Clergy to Politics," by Dr. Littledale. It appears from this article that the clergy of the Anglican Church are never united in the support of any political views, and that in this respect they contrast favourably with both Romanists and Nonconformists. The statement has at least the merit of novelty. Dr. Carpenter contributes some curious speculations on the "Psychology of Belief." Some unpublished letters of Mrs. Browning are given to the public by Mr. B. H. Horne, and a few lines from Mr. Gladstone in explanation of a sentence upon the subject of evolution have probably attracted more attention than all the rest of the number.

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- (1) Cassell, Petter, and Galpin.
- (2) George Bell and Sons.
- (3) Samuel Tinsley.
- (4) George Routledge and Sons.
- (5) Griffith and Farran.
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- (8) Routledge.
- (9) Routledge.
- (10) Routledge.
- (11) Routledge.
- (12) Routledge.
- (13) Sunday School Union.
- (14) Sunday School Union.
- (15) Sunday School Union.
- (16) Thos. Nelson and Sons.